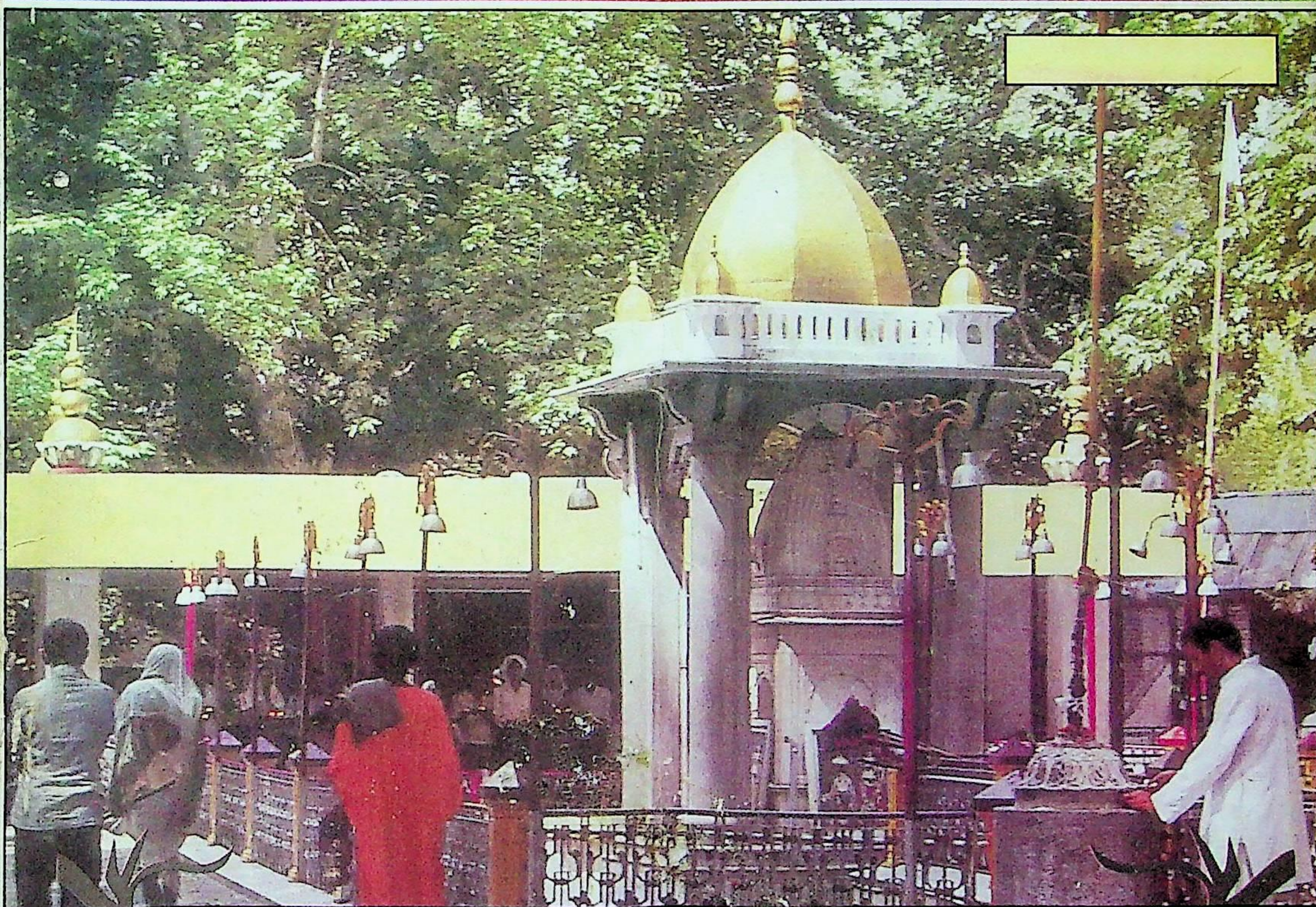
KSHIR BHAWANI TIMES

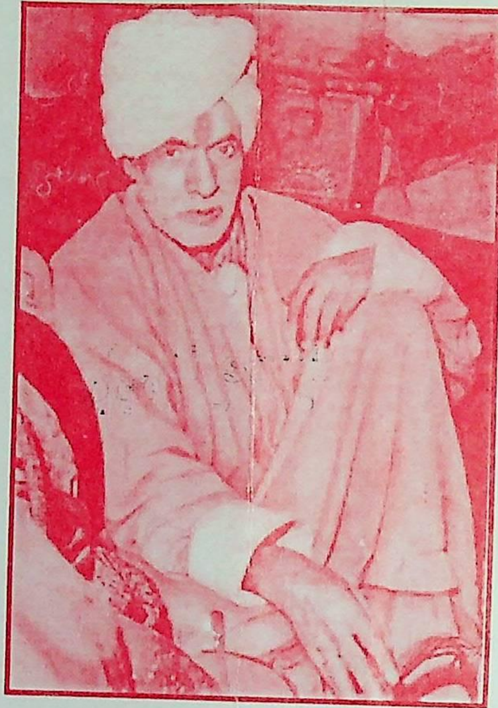
क्षीर भवानी टाइम्स

June 1999



KASHMIRI PANDIT SABHA

JAMMU



Bhagwaan Gopinath Ji

Jagadguru Bhagwaan Gopinath Ji was one of the most eminent saints who have ever graced the sacred land of India. Unlike the other saints, he was called Bhagwaan in his lifetime as all the six attributes which that word stands for were seen in him. He was a Jeevan-mukta, having attained mukti or liberation while still in the gross body, to which he was not attached in the least. His spiritual state was what the Shaivites call Shaamhavi avastha and Vedantins, Brahmisthiti (the state of ever dwelling in Brahman, or God without a form.)

With his spiritual power, he did a lot of good to spiritual aspirants, house-holders and the country. He brought many sinners round to the path of virtue. Though utterly detached, he showed much concern for the country and its people in his later life.

Gopinath, one of the several brothers and sisters, was born in a middle class Kashmiri Pandit family at Banamohalla, Srinagar, Kashmir on 3rd July 1898. He was educated only upto the Middle Standard and was also conversant with Sanskrit, Persian, Hindi and Urdu.

Bhagwaan Gopinath Ji's Mahayajna was celebrated at Bhagwaan Gopinath Ji Aashram Udhaiwalla Road Bori Jammu, Pamposh Enclave New Delhi, HMT Colony Banglore and Narmadeshwar Mahadev Mandir Trombay Road, Bombay on 15.06.1999 by way of performing "Hawan" and prashaad which was distributed to a large gathering of devotees. He attained nirvana on 27th May 1968 at Srinagar.

क्षीर भवानी टाइम्स
KSHIR BHAWANI TIMES

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हिन्दी भाग

काऽशुर हिसुँ

From The President's Desk

My dear brothers and sisters

Namaskar !

This month has been most disturbing for the entire Nation. Over one hundred of our valiant and brave soldiers laid down their lives in defence of the Motherland. We pay our respectful homage to them. We are faced with a barbarian enemy whose actions are reminiscent of medieval tribalism. The basic fact is that Pakistan could never evolve as a nation, since it was conceived on a false premise. Accordingly it has suffered an identity crisis, which gets reflected in its rabid anti-Indianism and an obsession over Kashmir, which seems to be its sole reason to exist. We are facing the brunt of their identity crisis.

In the hour of the trial for the Nation, our community has to show solidarity with our countrymen, government and defence personnel in fighting the evil forces of Islamic fundamentalism. We have been doing so for all these years at considerable expense to our personal security, homes and hearths and basic human rights. That battle has to continue in right earnest.

It is disgusting that some parties and politicians indulged in shameful actions and utterances at the time of the start of the crisis, to obtain political mileage. Especially disgusting has been the role of those whose acts of omission and commission during last five decades have resulted in this crisis. The need of the hour is that all the countrymen should stand solidly behind the government and armed forces. It is heartening that good sense has subsequently prevailed on all these opportunistic elements. We have to send a message to our enemies and the world that this Nation of one billion people may be peace loving and magnanimous in its behaviour but has the capacity to protect its interests and integrity, and is united in that effort. No irrationality on the part of a country in search of its identity as a nation, can be tolerated.

We pray that the crisis blows over soon.

Triloki Nath Khosa
(President)

Editorial

BUILDING INSTITUTIONS, NEED OF THE HOUR

"What you have never had, you never miss", goes the famous saying. A corollary of this is that when you lose what you have had for a long time and had taken for granted, you not only miss it, but long and pine for it. That is what has happened to the displaced Kashmiri Pandits. They miss their temples, Ashrams, places of reverence and other symbols of their culture. They miss them so badly that during the last ten years, inspite of the turmoil in the community, scores of Ashrams and temples have come up in Jammu and other places in the country. Funds have been raised to build them and this spree is continuing in right earnest.

One cannot fault the community for this activity. After all a dislocated society snatches at all straws to retain its identity and cultural moorings. The only way they feel they can do so is by rebuilding the symbols. There is also a nostalgia associated with it. Nostalgia generates emotion and a sensitive community cannot but be emotional about its loss.

While this initial reaction is only natural, it is time to look at the future plans in a more rational and pragmatic manner. We need to build institutions which can sustain the community in a situation which is fraught with a lot of challenge and also full of avenues. We never had such institutions in Kashmir. That is why we do not miss them. During last ten years, only one institution has evolved a futuristic plan and has expanded its scope. The Vishwa Bharati has successfully established itself in Jammu and Noida and is like a breath of fresh air in an otherwise dismal scenario. It is time that we concentrate all our energy and resources to build many such institutions. It is these institutions that can generate an intellectual and cultural renaissance. These can become the true symbols of our identity.

Kashmiri Pandits have a tradition of erudition and academic excellence. But it is ironical that inspite of a vast human resource available in the community, we have preferred to serve only other institutions. Accordingly academic management and planning has been denied to us. Even coaching institutions throughout Jammu are by and large manned by KPs but none of them are owned or managed by them. This is primarily because we have a mental block in going into entrepreneurship in general and academic management in particular. We prefer to work on a monthly salary since we consider it more secure than taking the risk of starting institutions on our own.

We need to have a long range planning in developing institutions which have a futuristic relevance. For this it is necessary that our intellectuals and academicians sit down and draw

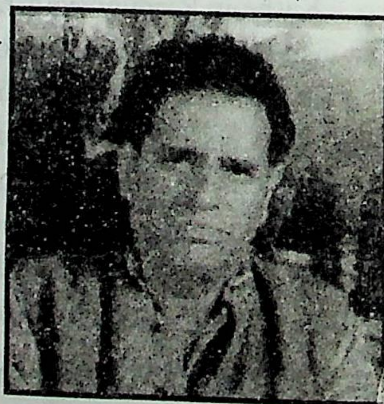
a blue print for it which can be executed in the coming decade. For many years now we have been toying with the idea of a "Sharada University", but it has only remained a pipe dream. This is mainly because it was adopted by different organizations and got eventually bogged up in one-upmanship. Ultimately the idea became just a gimmick. Community's pride is at stake since we are already committed in this direction without any groundwork or even a conceptual approach. It is not bad to indulge in dreaming, but it is bad when we dream and dream only. Dreams should generate ideas and a will to execute them. In the absence of that, dreams become jokes and nobody takes them seriously. And in the meantime, the potential of our intellectuals, academicians and planners is wasted and they pass away in eternity with an epitaph :

"He slept under the moon,
He basked under the sun,
He lived a life of going to do
And died with nothing done."

—**S.K. Shah**

MOTILAL SAQI—Obituary

India in general and Kashmiri Pandit community in particular has lost a great son who enriched its literature and wisdom with his monumental work. Padma Shri Moti Lal Saqi apart from being a literateur of eminence, was a great humanist and fine specimen of a gentleman. Unassuming and straight-forward, he had endeared himself to his friends and adversaries alike. The Editorial Board of ***"Kshir Bhawani Times"*** and the Kashmiri Pandit Sabha pays homage to this great soul and expresses heart felt condolences to the members of the bereaved family. *"Kshir Bhawani Times"* will release a special issue dedicated to this great Kashmiri Pandit who has left a mark in the literary and intellectual circles fo the country.



SPIRITUAL COMMUNISM - THE PANACEA FOR ALL EVILS

by
DR PREM NATH SATHU

ROOT CAUSE OF ALL EVILS

The root cause of all evils and afflictions in this world, is the continuing struggle between the 'haves and the have-nots'; the industry and labour, 'the oppressiors and the oppressed'. The rich want to be richer at the cost of the poor. The same is the case with the rich and the affluent nations (countries), who want to thrive at the cost of the poor nations (countries). Then, there is the conflict between the landed aristocracy, and the landless; of the ethnic minorities and sectarian violence.

VERDICT OF PHILOSOPHERS

Philosophers all over the world, being conscious of the above malady in the human fabric, have criticised all these evils and prescribed some methods to counteract the conflict in the human society. Jean Jacques Rousseau of Geneva, in his *'Social Contract'* (1762), declared that "Man is born free but is everywhere in chains. The remedy for society's ills is that in an Ideal State, every one must work for the common good." Voltaire of France, (1694) during the reign of Louis XIV, while showing contempt at the functioning of the Church and the State, made a tirade against this oppression, for nearly three generations. Socrates of Athens, brought out the real purpose of life, and taught how to conduct oneself in day to day matters. His pupil, Plato, in his *'Republic'*, described how an ideal State should function and what the hallmarks of a true democracy are. So did his pupil, Aristotle (the tutor of Alexander the Great). The English philosopher, John Locke, challenged the injustices of war, colonialism, the slave trade, taxation and the penal system.

STEP TOWARDS PEOPLE'S RULE

It is as a result of these ideas, which enabled Robert Walpole, a rich Norfolk Squire, (U.K.), and a leader of the British Party of Whigs, to form the Government as the first 'Prime Minister' of Britain, and rule through the control of the Parliament. This was the beginning of the parliamentary system in Britain, and with this started the 'cabinet system of government'. Walpole continued his government for twenty years (1721 to 1741). That is how the democratic institutions took shape in Britain. France, though a leading country in Europe, in wealth, population, art and science, too had a feudal society, with about a quarter million rich people who formed the aristocracy and directly or indirectly ruled the roost. Ultimately, being over-populated, there was the problem of food supplies, which was accentuated by the improper distribution system. This agonised the common people who rose in revolt and the result was food riots, which led to the fall of Bastille (14 July, 1789), even when the king Louis XVI had 30,000 troops in and around Paris. This was the end of the French Monarchy.

Long after George Washington took over as the first President of U.S.A., there

were 4 million slaves providing the unskilled continuous labour needed for cultivation of land, and the up-keep of crops. Even when the importation of slaves was abolished in 1808, the slave population in the southern states, was still 'under chains'. Finally, with the unification of the disgruntled southern states with the northern states, by Abraham Lincoln (1809-1865), the unity was restored, which however, took the toll of 40 thousand lives. There was also a whiff of fresh air and relief among the people, when a new declaration about governance was made. This was the famous, "Government of the people, by the people and for the people."

COMMUNIST PHILOSOPHY

The philosophy of Rousseau, Voltaire and others also fired the imagination of many idealists, which resulted in the preparation of the *'Communist Manifesto'* in 1848 by Karl Marx (1818-1883), and Friedrich Engles (1820-1896), who were both Germans. They ended the pamphlet with the words, "The ruling classes may well tremble at the thought of a communist revolution! The proletarians have nothing to lose in the struggle but their chains. They have a whole world to conquer. Workers of the World, Unite."

It was this idea, which enabled Lenin (and Trotsky), to fight the Czarist regime, and establish the communist society in Russia...

The concept of communism goes beyond socialism. The difference between the two, can be well understood by two slogans. The slogan for socialism is, "From every body according to his abilities to every body according to the work done". The slogan for communism goes still further viz :—"From every body according to his abilities to every body according to his needs." In an ideal communist society, the equality would be so broad-based, and the needs of the common man even in the lowest strata of society, would be so well regulated, that eventually, the concept of the State would wither away. It was in this context, that USSR (Union of the Socialist Soviet Republics), was born, which was to be based not on Kingship, or the 'One-man Rule' but on the Dictatorship of the Proletariat'. In other words, the people were the Masters. Their leader Lenin, was shrewd and considerate in his New Economic Policy, (NEP) in which he showed conciliation with the people, by allowing the peasants to sell surplus food for profit, and even to return many small factories to private ownership. His endeavour was to ensure that the people at the lowest level are happy, and all their basic needs are satisfied. Unfortunately, his early death in 1924, brought a change in the working of Soviet Union. Instead of the attainment of prosperity at the lowest levels, and working towards the ultimate 'Withering of the State' the State became more authoritarian, more powerful, and the Dictatorship of the Proletariat' was reduced to the 'Dictatorship of the Oligarchy'.

Initially, the Bolshevic leaders had started well by asserting that the entire land belongs to peasants, who are the tillers of the soil, and the factories belong to the workers who produce things. So they must have their say in the working of these institutions, and of the State. Slowly this enthusiasm faded away and degeneration started. Another setback was the utter

absence of the moral and spiritual content in their philosophy The position was further aggravated by their slogan, "Religion is the opium of the people," which brought together many enemies for them. Then, there were dissentions, trials, intrigues, and the concept of equality or of equalitarianism was honoured more in breach than in actual practice. The result was that in the course of the next six decades, there was a complete fragmentation of USSR, on account of the rivalry, disunity, and disaffection among the different federating republics and their leaders.

COMMUNISM VIS A VIS RELIGION

The early leaders of erstwhile Soviet Union, did not pay attention to the real purport of religion, (derived from the Latin word 're ligare'), which means binding the individual to the Original Fountain Head. Perhaps, they were fed up with the perpetual dissentions in religion, and the rivalry between the different religious creeds, based on caste, creed, colour and dogmas which resulted in die-hard fundamentalism, coercion, and many mal-practices. Even at the present time, it is unfortunate, that the different religious heads, look only to the peripheral aspects of religion without going into the real purpose of religion, which should be to enable the individual to realise consciousness within himself, and thereby establish one's unity with God. True religion is cosmopolitan. It is common to one and all in this world and there is no element of sectarianism. The Vedas and Upanishads, which owe their origin to antiquity, have enunciated that the true religion is the *Sanatana Dharma,* which has neither any beginning nor any end, and which aims at bringing the eternal relationship of the individual soul (*the Jiva Atma*) with the the Super Soul (*The Paramatma*). [Kenopanishad, Chap. 2, (5)]. Real religion should develop the proper *God consciousness* among the people, so that they are able to realize their individuality, and recognise their kinship with other fellow beings and above all, with God. This was propogated by different sages of India, and by Swami Vivekananda, to the people of America. In recent years, this was propagated by Srila Swami Prabhupada, as *Krishna Consciousness* all over the world. (1965-1977).

EMERGENCE OF THE LEAGUE OF NATIONS

Wars between nations and countries have been fought since time immemorial, and after every world war, the leaders on the winning side, have endeavoured to put an end to such wars. That is why, after the First World War, (1914-1918), the Treaty of Versailles was signed in January 1919, and the League of Nations was born. The purpose was to end all wars and to make all nations safe for democracy. Due to the harsh and vindictive terms of the Treaty, in course of time, the so called democracies, themselves became the war casualties, and the League of Nations became only a passive spectator of events. There were post-war upheavals in Europe (in Baltic states, Poland, Hungary, Czechoslovakia, and Germany); the Near East (Turkey); the Mid-East (Persia ie Iran, and Palestine); the Far-East (Japan). Russia, China and America too were affected.

The policy of non-intervention, by the League of Nations, made the erstwhile aggrieved nations and now the aggressors, more bold. When the situation reached the climax as a result of the further German and Italian aggression in Europe, and the Japanese aggression in the Far East, there emerged the Second World War in September 1939. This War was more wide-spread, and was fought across Europe, North Africa, China, and to South East Asia, embracing Phillipines, Burma, Indonesia and Malaya, right up to North Coast of Australia. In this War the Atlantic, the Pacific and the Indian Ocean were affected. Whereas the War in Europe ended on 7, May 1945, the war in the Far East carried on for some more time till September 2, 1945, when Japan too laid down the arms and surrendered on account of the atomic bomb catastrophe.

THE UNITED NATIONS ORGANISATION

In 1945, at San Francisco, after many earlier meetings in different places the League of Nations was replaced by the United Nations Organisation, comprising 51 nations to start with. The UNO, was more broad-based, and the shortcomings of the earlier League of Nations were rectified. The Security Council, the top-most Organ, had 11 members [5 permanent members viz: USA, Britain, France, USSR, and China, and 6 members on a rotational basis] Now the membership is increased to 15, and the five permanent members continue to exercise their veto powers. The Security Council is responsible for keeping the peace and for asking member states to supply armed forces as and when needed. There are other organisations as well, dealing with finance, health, education and child care etc. The big 5, all have the arsenals of nuclear weapons, which are officially denied to other countries.

EMERGENCE OF COLD WAR AND POWER BLOCS

The aftermath of the second World War witnessed the emergence of two power blocs, of the Western Democracies, led by USA, and the Eastern-European countries led by Russia. The Third-World countries too, were organised into a Non-aligned bloc, organised by the efforts of Pt. Nehru of India, Col. Nasser of Egypt, and Marshal Tito of Yugoslavia. Then followed the cold-war between the two rival blocs, with the Non-aligned bloc remaining uncommitted, while China either supporting Russia or pursuing a more drastic policy. The Western Nations formed the North Atlantic Treaty Organisation (NATO), while the Russians led the Warsaw Pact countries.

With the dismemberment of USSR and assumption of full independence by the Central Asian Republics, who earlier formed a part of USSR, the Warsaw Pact too became meaningless. Recently, Poland, Hungry and the Czech Republic have joined the NATO raising its number to nineteen, a step which Russia termed as unfortunate.

RE-GROUPING OF COUNTRIES IN THE SAME AREA

Whereas some of the old alignments like SEATO, were replaced by ASEAN, new ones also came up. Some of them are :—The AGCC of the Arab nations; SAARC, of South Asian nations; the Organisation of

African Unity; the Organisation of Muslim countries and so on. After the break-up of USSR, Organisation of Independent States sponsored by Russia, came into being, but so far, it has not proved effective. Similarly, with the dismemberment of the British Empire, over which the sun could never set, Britain sponsored the Commonwealth of Nations, which too has served only an ornamental purpose. Perhaps a better mode of economic unification, has been the recent Organisation of European Union, with their single currency EURO.

UNO TOO PROVES INEFFECTIVE

UNO too has proved ineffective in many ways in bringing about the world peace. There have been wars and skirmishes in different parts of the world, which the UNO has stepped in to resolve, but due to the power bloc rivalry and the strategic needs of the big powers, the problems have remained unresolved. Though the United Nations, with its important body, the Security Council, continues to function but, with the eclipse of USSR, as another super power, USA has become the world's sole super power and ipso-facto, the sole policeman, to enforce peace, at its own terms, in which Britain acts as a satellite power. This is evident from the frequent bombing sprees by the armed forces of these two countries on Iraq, without the explicit sanction of the Security Council. There has however, been a mute criticism by a few countries, but, by and large, the world has remained just a passive spectator, no matter what acts of omission and commision Iraq may have committed in the past. Compared to this, in mid-fifties (1956), when Egypt was attacked by some European powers, over the Suez Canal Crisis, some of the third world countries, led by Pt. Nehru, did not mince words in castigating this aggression. Now every country is rather afraid to express freely lest it may also invite the wrath and subsequent sanctions, in one form or the other by lone super power. Presently, there is the NATO onslaught on Yugoslavia (Serbia). carried out under the direction of President Clinton, without any approval of U.N. Security Council.

SINGLE SUPER POWER, NO REMEDY FOR WORLD PEACE

Peace cannot be enforced in the world, by the hegemony of single super power. Peace involves proper appreciation and understanding of the basic problems facing the rival countries, rival nations or the rival groups. It involves moral pressure and moral rearmament. In spite of the super power, there are wars, conflicts and skirmishes all over the world. The problem of Tibet, since mid-fifties has remained unsolved even when Dalai Lama, agrees to accept only the local autonomy. Formosa is not permitted to be a full-fledged member in the comity of nations. The reason is obvious. No one, not even the sole super power, wishes to take up cudgels with China. There are problems in the Mid-East, between Isreal on the one hand and PLO, Syria and Lebanon on the other. There is also the tension between UAE on the one hand and Iran on the other over the islands of Abu Musa, Greater and Lesser Tunbs. Kurdistan's problems vis a vis Iraq and Turkey, still hangs fire. Afghanistan's problems continue because of the pulls and pushes by the interested countries. In Africa,

there are regular skirmishes between the forces of Ethiopia and Eritrea. In Europe, leaving aside, Bosnia-Herzogovina, the problem of Kosovo between Serbia and the ethnic Albanians continues to hang fire. The ownership of the Falkland Islands between Argentina and Britain is still undecided, and so is the problem of Ulster in Northern Ireland. Then there is the controversy between India and Pakistan, over Kashmir even when one-third is held by Pakistan and two-thirds by India. Then there are ethnic conflicts in Indonesia, Malaysia, Sri Lanka and other countires.

History bears testimony of the fact that peace has not been enforced either by the League of Nations or by the United Nations Organisation, nor can it be enforced by the policing and the hegemony of a single super power, no matter how strong or powerful it may be. Peace needs the change of hearts. It needs people like Lord Buddha, who can spread peace through the ideal of love and brotherhood of one and all. Permanent peace is possible by making people morally and spiritually enlightened through proper education and not by the fear of atomic, hydrogen and other nuclear arsenals.

SPIRITUAL COMMUNISM-THE NEED OF THE PRESENT TIME

The panacea for all evils surrounding the world, lies in the adoption of what may be called, Spiritual Communism all over the the world. The basis of this doctrine lies in the ancient Vedic declaration made in the Sri Isopanishad. The relevant lines may be given as under :—

"Isa avasam idam sarvam,
Yat kinca jagatyam jagat,
Tena tyaktena bhunjithah,
Ma gradhah kasya vid dhanam."

"Every thing, animate or inanimate, that is within the Universe, is controlled and owned by the Lord God. One should therefore, accept only those things, which are necessary for oneself and set aside as one's quota. Also, one should not accept other things, knowing well to whom they belong."

[Sri Isopnishad, Verse 1.]

Verily, the sole owner of the entire world is the Creator Himself, because He alone is permanent; while all the rest are temporary or transitory. Since the Creator is part and parcel of the creation, all living species starting from the mammals to the human beings, have an equal claim on the Earth. Further, one should accept only what one needs, leaving the rest to others, who are eqully needy. This corresponds to the ideal Communist Doctrine. Therefore, all governments should start with this premise, and delegate the responsibility of governance to the lowest echelons of the society, in every part of the world. Every religion should take a cue from *Sanatana Dharma,* and realise that every individual is not the 'apparent body', but the 'inner spirit-soul', who is part and parcel of the Supreme Soul i.e: God, who is given different names by different religions according to their own predilections. We may simply call Him God. The scientists may call Him the Author of Nature, or simply Nature, or the Ultimate Reality. Once this understanding dawns, differentiation on the basis of colour, caste, creed, sex or religion

would automatically cease. This in turn, would enable us to realise the oneness of all species and give us the power of recognition that we human beings are fellow brothers and sisters inhabiting the Mother Earth. This would also result in the emergence of **one world,** about which Wendell Willki talked so much, which was also endorsed by Pt. Nehru in his many pronouncements. This is what Gandhiji had in mind when he talked about *Rama Rajya,* wherein the king himself had to bow to the criticism of even a washerman, and take action accordingly. This is what Dr. S. Radhakrishnan, our late philosopher President, meant when he declared that the essentials of any government or any community, are :— *asangha,* (non-alignment); *abhaya,* (fearlessness); and *ahimsa,* (non-violence). The same idea was conveyed by the Nobel Prize-winner, Tagore, in his famous Gitanjali. A relevant extract may be given as under :—

"Where the mind is without fear and the head is held high;

Where knowledge is free;

Where the world has not been borken by narrow domestic walls;

Where words come from the depth of truth;

Where the clear stream of reason, does not follow the dreary desert sand of dead habit;

....

Into that Heaven of Freedom, my Father, let my country awake."

CONCLUSION

In a spiritually communist society, the religions would not be abolished, but would be encouraged to draw sustenance from the 'Humanistic Religion', ie: *Manava Dharma,* wherein the existing religions would become the modes of operation, or the ways of recognising the supremacy of One God, and endeavour to establish a one to one relationship with Him. It would have no place for dictatorship of any kind and would be ideally democratic, involving in real terms 'the rule of the people, for the people and by the people'. It would respect the individuality and the potentiality of the human being, and enable him to make the best use of his latent talents, and thereby establish oneness among all people. There would be no exploitation of an individual, nation, class, or country by another. In this society, the benefits of growth, development, production and distribution would percolate down to the lowest strata of society. The Brotherhood of Man, would not be an artificial concept, but based on a new realisation that all individual souls are the sparks of the Supreme Soul— the Creator. In other words, all people are the children of the Great God and the different nations, countries, or settlements, are the participants in the common heritage. In other words, the entire world would be a formation of a very large number of global or heritage villages of different hues and colours. That was perhaps the reason why the ancient Greeks wanted to establish a large number of city states, and in ancient India, the organisation, administration and development was done at the level of the *Panchayats.* Even the legal system was organised at this level. That is why after independence, the Indian Government wanted to establish *Panchayati Raaj,* in all

villages and decide legal cases on the basis of *Loka Adals*. Unfortunately, not much headway has been made in this regard.

Spiritual Communism would envisage, the establishment of an **International Authority**, comprising all nations, big as well as small, in place of the existing UNO, but in which the inherent defects and shortcoming of the UNO, are fully eliminated; where no country howsoever high and mighty, has any veto power, and where rivalry of any sort, is completely absent. The office bearers of this Authority, would be selected from among people with a proven high standard of integrity, efficiency and liberalism. Like the European Union, but with a still better organisation, there would be different Unions of contiguous countries, all over the Globe i.e. a sort of Confederation of Member Countries, to look after the common economic fiscal, agricultural and other policies of these countries, with of course, a common currency. It would also have the authority to exploit the natural resources of the area in the form of agriculture, water power, gas, minerals etc. for common good. Similarly, big countries like China and India would integrate the provinces into Zones, for utilising all the existing natural resources. People at the helm of such organisations, would be people of high character, integrity, with proven capabilities. Side by side, the power and authority in day to day economic, cultural, social and religious matters, would be delegated to the smallest constituent units like the villages and other settlements. This is where Spiritual Communism comes in, because the ownership of the entire Universe, rests with the Great God, who has created the Earth, among other planets, and over which, every one has an equal right, but not more than what his personal needs permit When all small communities are their own masters, and when there is no domination or exploitation and when all communities follow the principle of inter-dependence, it matters least under whose suzerainty a particular community is. In this society, credit would be given for one's contribution in the field of art, science, medicine, agriculture and other fields. New ideas, new concepts and new philosophies would be encouraged. All barriers between the countries, nations, and settlements would be broken. The nuclear arsenals and lethal weapons would be destroyed and banned for future production. Every family unit would have the avenues for employment and a proper provision of personal needs like food, clothing and shelter. There would be free medical aid and free elementary education. There would be proper means of communication of all sorts. If any country or settlement would unduly, try to become belligerent, the rest of the countries, under the dictates of the International Authority, would castigate it, by applying sanctions, starting with non-violent non-cooperation and increasing them till the country or settlement sues for peace. This would be the **New One World of 21 Century,** a *Satya Yuga,* this is bound to come after the present *Kali Yuga,* which has been full of selfishness, violence and hatred.

[*The writer lives a life of retirement, with his son, working presently in Muscat, Sultanate of Oman.*]

SHARDHA TO SHARDHA

(An Untold Story)

N.N. MUJOO

[*Saraswati was a mythical river which had a confluence with Ganga and Yamuna at Prayag (Allahabad) constituting a tri-junction. References to this river are available in many ancient scriptures and Sanskrit anthologies. Recent scientific studies have indicated that this river did in fact exist, since its bed was geologically established. Whether it flowed from Himalaya is, however, doubtful since it was probably a peninsular river with its source in Aravalli mountains. This river eventually dried out and vanished. It is out of place here to discuss the causes of the same. What is pertinent is that this river was held in reverence as much as river Ganga. Along its valley lived its devotees who were called Saraswat Brahmins. These Brahmins are spread all over the country at present, but are concentrated in Maharashtra, hilly regions of U.P. and Nepal, many areas of M.P. and Kashmir. Kashmiri Pandits are all Saraswat Brahmins. While we do not have a full census of the total number of Saraswat Brahmins in the country, rough estimates indicate a figure of about 60 Lakhs. They have all presumably migrated from Saraswati valley after the river dried up. They share several religious practices, customs, rituals and beliefs. In fact some of Maharashtrian Saraswat Brahmins are so astounded by this similarity that they prefer to call themselves Kashmiri Pandits and desire to associate with them. The author is also excited by noticing this similarity in Tarai Brahmins. However, his explanation for the same is at variance with the known arthropological and prehistoric data. Migratory K.Ps during last six hundred years have not cast off their Kashmiri moorings. The linkage with other Saraswat Brahmins is much older and has nothing to do with Islamization of last few centuries. —**Editor*]

A man lives a generation,
A name lives to the end of generations.

Shardha in Kashmir is an ancient seat of learning on a hillock near the sangam of Kishen Ganga and Madhumati now in POK. Kashmir is also known as Shardha Peeth and is reverred not only there but also in the length and breadth of the country. Some historians and scholars have written that besides abode of Shardha (Saraswati), there was an institution of the highest learning in spiritualism. Shardha, the script of Kashmir was born and developed there. The oldest literature was written in this script, which by the events of History decayed gradually. Shardha which flourished in every household in those old days is now known to a few persons in a few families only. Shardha, the script has almost withered but not died.

Shardha, the incarnation of Saraswati, was a river gushing down from the Himalayas and flowing on the borders of India and Nepal and joining Ganga near Allahabad. To the

people of U.P. and Nepal. Shardha was a holy river and considered as Divine as Ganga. People living in the vicinity of the erstwhile river perform religious ceremonies, on her banks, especially post demise rites such as offering of ashes and Kriya Karam etc.

During my travelling in the Tarai Region, I came across various people among whom, I have had close association with one Bhagirath Bhat, a Nepali national and presently running a Provision Store viz Bhat General Store in Udham Singh Nagar Distt. I was deluded as well as excited to hear and read the identifications of Kashmiri Pandits. i.e. Bhat or Bata. This prompted me to know the background of Nepali Bhats and came to know what Bhats were settled in Almora and Pithoragarh districts of U.P. as well.

To know more about the historical background of Nepali Bhats I asked him to identify his GOTRA as the same question was put to me by a vegetable vendor, in Panchkula, who was addressed as Panditji by his co-professionals. Both, Panditji of Panchkula and Bhagirath of Nepal were extremely pleased to know that their Gotra (GAUTAM) was the same that of my maternal grandfather's family. At this juncture there were mixed feelings in my mind. On the one hand I felt happy that Brahmins of Haryana, Nepal and Kashmir were linked with one another through the ancient Rishis of Bharat, the sages who had explored three worlds (भू-भुवः-स्वः) by their intuition and Divine grace, and on the other I felt ashamed that our youngmen do not know their Gotra and do not try to know it although an inventory of the same is published in Kshir Bhawani Times from time to time.

Bhagirath was cooperative despite being busy in dealing with customers as he too felt interested when at intervals some of his customers also took interest in our dialogue and participated as well. After knowing his Gotra, I explored rites-rituals-traditions etc. of Nepali Bhats.

About the tradition of Hoonch (हॉछ); it was revealed by Bhagirath that NATAK-SOOT (ZEN-HONCH) and MRITAK-SOOT (MARAN-HONCH) were strictly maintained for 9 and 14 days respectively. In some families Natak Soot was followed so rigidly as a mother-in-law would take a bath and change her clothes after coming out of the room in which her daughter-in-law was confined after delivery. None-the-less; he admitted that this practice is relaxed in families which have introduced modernism. Still **Honch** (SOOT) is followed in strict terms as a prohibited area for purpose of eating in a family under SOOT (ZEN or MARAN).

Mekhla (Thread Ceremony) is celebrated in the spirit of Dharmic privilege and identification when young Bhat showed me Yagnopavit of six threads in his neck and under right arm. The celebration is identical to that of ours save span of time reduced to 3 or 4 hours and venue being the temple compound. Besides the Brahmachari wears white kurta with *Langota* and *Pagri* (turban) of the same cloth. It is presumed that white kurta etc. is the identification of Satya Yug when white clothes were puts on in Ashrams. *Abheed* is collected from all kith and kin and given to the purohit as *Dakhshana*. It gave me a great pleasure to know that Bhats of Nepal and hilly areas of U.P. still regard

gayatri as a mark of identification of great *Rishis* and *Munis* as they are proud in the sense of being their descendents.

Concerning wedding ceremony I understood that performance is as traditional as that of ours save the first reception extended to a groom under a particular tree before performance of Lagna. I presume that this is the substitute of KROOL (line painting at the main entrance) where (द्वार पूजा) is performed or vice versa. *Krool* is drawn like a tree which is the symbol of growth from generation to generation. It was also learnt that sweets are served to groom and bride during the course of Lagna. This hints to the tradition of *Dhaya Bata* (द्यय: भत:) served to the couple by us.

However, the tradition followed either in Kashmir or U.P. or Nepal, it is presumed that *Soyemvar* (स्वयंवर) used to be in vogue in the early period of our History as hinted to by the precedence of making the groom and bride to stand on *Veog* in Kashmir and a groom under a tree in Nepal. This justifies that a girl enjoyed freedom and will in choosing her life partner.

As regards post demise rites, I explored similarity while it was known from Bhagirath that 10th day Kriya was performed on a river bank followed by fortnightly (*Pachvar*); monthly (*Masvar*) ; six monthly (*shadmos*) and annual (*Veherver*) Shradas. Besides two Shradas viz one on the TITHI (Lunar date) of ones demise and another in *Kamber Pakhash* (*Shradha Pakhsha*) are duly performed every year in memory of the departed souls. I guessed that if there were alterations in the performance of MEKHLA (thread ceremony) and wedding, the rites in memory of deceased are the carbon copy of the tradition in vogue among us. He further added that *Gopur Dhan* (गौ धान) is common and is offered on 10th day.

From certain people of hilly areas, I came to know that in *Bhader Shukla Pakash*, the practice of preparation of ROTH fried in ghee are distributed as sacred PRASHAD. This practice is known as "*Pan*" among us and is a solemn rite from generations. However, the people there distribute the Prashad to minor girls only. This substantiates the PAN-KATHA related by our mothers in olden days and under alteration, now in some households. It was learnt that yarn twisted by minor girls and put on by a lady (*Beeb Garg Mej*) while performing Pooja is kept available on particular shops.

The revelations by Bhagirath and others indicate that Bhats of Nepal and others performing rites and following traditions in the same manner with changes here and there, are the descendants of early Pandits; who were driven out of their homeland for thousands of years by Islamic zealots. To save themselves from coercion and forced conversion, they spread from Shardha to Shardha. Hiding in jungles and seeking abode for peaceful living and survival of Dharma they roamed in the jungles of Kishtwar-Himachal-Tarai of U.P. and lastly crossed over to Nepal in the vicinity of Shardha. This exodus is a part of the History repeated after 800 years and was the beginning of the end of a culture developed by a community for thousands of years.

Although Dharmic rites and customs

etc. have been kept alive by Bhats of Tarai and Nepal, yet they no longer know their origin and background; which is dead but name "Bhat" continued from generation to generation.

Men come and Men go but name lives forever.

Dharma has decayed but not died. It is our duty to revitalize Dharma so that future generations do not lose the thread of their original identity of their ancestors who once were the inhabitants of paradise on the Earth and architect of a rich culture. Youth of today attracted to the history of modern scientific age consider Dharama, a strife in darkness. To them I quote the following words of William Shakespeare as under :—

"Science without religion is lame,
Religion without Science is blind."
So;
Let us re-twist the yarn
of Dharma to keep alive
our rich culture for our
future generations.

N.N. Mujoo
R/o Panchkula
Chandigarh

Our Readers Write

I have greatly relished the Editorial by Prof. S.K. Shah in the Feb. 1999 issue. It is quite thought provoking. The circumstances in which the K.P. Biradari is presently placed and spread out, all over the world, finds an echo of what has happened to Jews in the days of yore. It was only in late forties that they were successful in creating what is presently the State of Isreal. Like them we do need to find ways and means of retaining our age old social, cultural and spiritual identity. Side by side we need to emulate the Jews, in establishing ***Panun Kashmir*** as an integral part of the ***Bharata Varsha*** i.e. India. Yes, all the K.P. organizations, all over India and the world, have to rise to the occasion and play their role for collaboration and coordination of their efforts, so that our Biradari remains well-knit and well looked after, inspite of the present adverse conditions. It, of course, involves a greater effort on the part of the affluent members of our Biradari, wherever they are located and a fervent belief in ***Sama-Bhava*** and ***Sama-Drishti,*** by all the rest in the Biradari.

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'FEAR OF THE GUN

—Autar Krishan Razdan

Shankracharya hill stituated in centre of Srinagar is said to be volcanic and as per old mythology, it is likely to outburst at any time, unnoticed, engulfing whole of the vortex and it's far off boundaries, ultimately devastating it to ruins. Thank God, it has not occured yet. Still the experience tells that the lava longs to spring out of its confines day in and day out silently and remains spread layer by layer underneath the vast soils of India as a result of which, evidently the whole valley is sure to come in its grip and completely devastate the length and breadth of the area to mud. Now-a-days we observe the lava having sulphurised the whole atmosphere and affected the mentality of the general public especially the youth who have turned to vagabonds and rogues and created the gun-culture in whole of the Valley. Consequently, one can easily hear the alarming sounds of the gun-shots followed by bomb-explosions, looting of banks, torching of buildings, butchering of innocent persons and molestation of thousands of women every day.

In this pathefic atmosphere, the people especially Pandits, the miniscule ethnic race have mostly been affected and these have began to migrate to the safer parts of the state and not even hesitated to seek shelter in far off places of the country, leaving their localities, movable and immovable properties to risk and at the mercy of God.

Serene, serious and highly dejected Kamla too observes all this poisonons atmosphere of her locality minutely with a heavy heart but helpless under circumstances does not express her feelings to anybody. Poor lady! she is so much suffocated mentally that for a moment, she consoles her mind by closing her eyes often with a heavy sigh, thinking that it is not a new thing in this state only as such volcanic tremors do happen everyday in other parts of the country as well, thus assuring her mind from time to time with the plea that heaven has not fallen to earth if only a tiny hill has gapped here a bit. She feels yet in high spirits and is proud to consider that no youth has so far dared or even tried to act violently, fired any bnllet or behaved rudely in this locality.

Rukhsana often comes to her house and to-day also she has come to see her. Both the ladies are so close together and they would get annoyed if due to any reason they fail to interact. Naturally, nobody dares to tease Kamla in her locality since the disturbance erupted in the valley. None has so far pasted any poster on any window of her house challenging her to escape or dared to break any window. Kamla would tell that Hindus and Muslims have been living here together like brothers. Sololoqusingly, she would pacify her poor soul saying— the mohalla is mostly populated by Muslims and they sell us milk... they clean our refuse... provide us flowers to offer to our God in temples... when I was born, it was the same muslim lady who served me as a nurse... at my death the same Muslim will cremecte my pyre... . Yes, he is the same Muslim! Leaving here, how shall I

dare to shift elsewhere ... a person who leaves his motherland cuts his head by sword and when he dies, he is known by what an abominable deed he has done for his nation!!!

Kamla's husband had breathed his last only after two years of her marriage and had left an only son Ramesh after him. How Kamla had managed afterwards to impart education to her son and even become successful to obtain a government job for him is a miracle. Only Kamla knows the hardships which she had to face after her husband's death but today she is happy and feels that inspite of calamities, a lamp is burning in her house. Financially she has not to crave for money now but at the same time she is fully aware when in utter need Rukhsana would help her.

Rukhsana is now-a-days not happy financially. Kamla also knows it well. She earns a bit by working hard and thus is able to make both ends meet. She yearns, craves and prays that her only son Ashraf may also complete his education upto 12th class like Kamla's son Ramesh and be able to obtain a job in any government office. This would surely give a new shape and direction to her domestic conditions but alas! her wish has never been fullfilled as Ashraf has always remained averse to all reading and writing. Not to speak of passing the examination, he always kept himself busy in roaming and wasting his precious time in loitering and often disappeared from his home for months together in excuse of having created a love and hobby to ascend and descend mountains. He would return home clothed in air proof Jacket, nail headed shoes, Jeans and heavy warm clothes.

His morose and helpless mother would sometimes ask—'Ashraf! do you think that this dress will uplift your career'.

'Why not ? My name will be written in History some day'—Ashraf would reply.

'How?'—Rukhsana would ask.

And Ashraf would retort—'Only time will tell'.

Becoming agitated with this haphazard talk of her son she would pacify and pat her son affectionately in the long run and try to make him realize about the poor domestic affairs. She would say :—My son, you know, we have remained poor for a pretty long time. Why do you not strive to earn something? But Ashraf would only hear it and mischievously keep mum.

But today, when he returned home, he threw his hands in his Jean pockets, picked out several bundles of new currency notes and spread the pile before his mother. Rukhsana wondered for a moment but soon became confident that her son was now able to do a better job than Ramesh otherwise how would it be possible for him to earn such a pile of currency notes—'His job has definitely the returns of thousands. Possibly be may be able to earn lakhs and crores in the near future. Who knows he may purchase whole of his mohalla some day. My domestic conditions will surely improve and take a good turn. God be great! He only knows the secrets! It will be futile now to argue with Ashraf for his absence. Thank god, he goes any where and fills his pockets with money and returns home confident. May God protect him! I shall from now on, never complain to him to anybody. If anybody ever asks me about him, I shall say that he has gone to Bombay to sell shawls ... But why does he

return home very seldom now-a-days.

Ashraf atonce paced forward and begged permission to go. Rukhsana asked lightly—'My son! when shall you return again?'

'If my God wills, I shall definitely return.'—replied Ashraf and then left.

One day Kamla came to Rukhsana's and said—'Take the keys of my house. I hand over these to you. I shall of course return as I will not go to Jammu to live there permanently. I have left my belongings here under your care.

'But why are you leaving this place? Has any Muslim brother ever threatened you to escape? Tell me plainly. I shall just now go to set him right', said Rukhsana.

'No such is not the thing. I have now become frightened of the circumstances otherwise nobody has said anything to me. Somebody has warned Ramesh to leave Kashmir or be prepared for death'—said Kamla.

Rukhsana said—'Has Ramesh become so much afraid of this petty warning?'

Kamla replied—'No, he feels afraid'.

'Tell me, whom he is afraid of?'—enquired Rukhsana. Kamla said—'Fear of the gun.'

'Fear of the gun?'—cried Rukhsana wondering.

'Yes, Fear of the gun. The youngmen suspect him of being an Informer and working against them. Under these circumstances I am helpless. I have on my behalf tried my best to advise him that during 1947 upheaval, the same youths remained at the dictations of the alien country but in the long run their own ancestors led them to right paths. After 1947 raiders devastated this valley on the advice of Pakistan but even at that critical moment Muslim brothers sided with the Army and routed the enemy. A war was fought in 1965 and at this occasion also, Muslims helped the army to catch the invaders. Again in 1971, another war was fought and this time also, the same Muslims remained helping the Army and won the battle. I am of fervent hope that the same Muslim brothers will come forward again at this time also and save the motherland and bring all the youths round'—exclaimed Kamla emotionally.

Rukhsana listened to Kamla's woeful account and was enveloped in deep thought for some time. She asked Kamla—'Does Ramesh not agree even then?'

'No, he is not in agreement with any of my theories. He says that even the Muslim brothers are afraid of these wayword youths at present'—said Kamla.

Rukhsana was amazed and immersed in deep sea of thought for sometime and then gazing at bewildered Kamla, said to her—'How can a Muslim be afraid of anybody? Can I believe it?'

Kamla said—'I also consider so. After all why shall Muslims be afraid of their children. But Ramesh says that from now on, Muslims will also be afraid of these vagabonds because of the guns they possess and under this changed behaviour of their wards, Muslims shall also feel unprotected soon. How can he protect the miniscule population of Pandits then?'—said Kamla.

Rukhsana deeply pondered and said—'Who dies and who kills? Certain reasons are responsible for this devastation. After all who kindles the flame of hatred and violence? Who snatches a son from his parents? Who deprives a bride from her husband ? Who snatches a brother from his sister. It is said that Muslims like us also live across the border whose standard of living is the same as we people have. They are also clothed in the same dress as we are. They cross our borders and often come to this place with arms and ammunition and then mix with the opponents of this country, raise the so called slogan of Independence. I do not understand what they say. We have been liberated in 1947 and have enjoyed the freedom of our religion and expression too. We are free to move from one place to another. Morever the Muslims of this part of the country have already broken the shakles of poverty and spend their lives happily now. A Muslim knows well how he used to be clamouring for a very small subsistance before 1947. He has reached to such a state now-a-days that he is an enterpreneur and monopolising the whole trade of the state. Why to dismantle this place of treasure already constructed by him. Who will dare to snatch his own living? Such things have never happened here any time. Pandits were never forced to leave their hearths in this way. They used to live here comfortably with us and I have a fervent hope that both will live together henceforth too. We do not like to take revenge on them like the Muslims of Bhagalpur, Muradabad or Bevandi. Surely our existence will be uprooted with their escape. I fully believe in equal pleasure and pain of both like two eyes, two hands, and two legs of a body. After all why should anybody create hatred for another in this way for nothing. Is this not a shame?'

But today she realized whatever she thought was only a philosophy. So she remained stunned for a while. Then all of a sudden there was a disturbance in the road crossing. Guns were shot one after the other and in the melee that ensued there, people were seen running helter-skelter in the neighbouring lanes for shelter as if pigeons were being roasted in an oven. All of a sudden, in middle of the sun scorched oil of the Macadam road nearly fell a youth headlong his body wounded with bullets. Blood gushed out from his wounds and soon he was in a pool of blood.

Unfortunately Rukhsana was also caught in one of her neighbouring lanes. She was amazed to see people running, and gasping for breath. She cried—'Why have we human beings become brutes and rascals? To kill an innocent person is nothing but to act contrary to the pious principles of the holy Quran'—Then looking backwards, she found utter silence prevailing every where as nobody seemed visible any where except a fourteen year old youth who had by sheer misfortune taken shelter in the nearby lane adjacent to the circular crossing. While escaping, Rukhsana proceeded forward and asked the youngman—'Whom have they killed?'

'An informer'—he replied gasping.

'Why? For what reason? What fault had he committed?'—Rukhsana uttered the three questions simultaneously.

'The intentions of the rogue were not pure. He was working against us. He had to die last month but has escaped with his mother to Jammu for a few days, then he returned to take away all his possessions or

belongings in a truck. He was dodging us but they had determined to kill him this time'—the youth said emotionally in one breath.

Rukhsana listened curiously and then wondering at the youth's reply enquired again—'What was his name?'

'Ramesh!'—the youth said in such a way as if he was balooning his breath in the air. Rukhsana was stunned to hear it. Whole of her body perspired and tears rolled down her eyes. Then she gazed backwards at a long distance. Yes, there were some policemen loading the corpse in an ambulance. In the meanwhile curfew was imposed in whole of the area. They had now begun to make searches in the area. Three days had passed in the same way. In the meantime Rukhsana asked her mind repeatedly—Who would have showered bullets on Ramesh? The criminal has deliberately extinguished the flame of hope of Kamla and excavated her mansion of fortune all of a sudden. Today I understand that Kamla was right when she said that she was leaving the place of her birth deliberately but under fear of bullet. I wish anybody shows me the criminal who has created a gap in my relations with Kamla. Had Ashraf been here, be would have definitely at this hour of despair sided with the police and traced out the criminal. Oh! what is the use of all these searches unless the criminal is found.'

Thus enveloped in acute mental agitation of thoughts, she accidently switched on the radio and so the news came :—

"The culprit who killed Ramesh has been found and caught by the Army at a certain place on this side of the border. The name of the culprit is Ashraf resident of Habba Kadal, Srinagar and being a successful mountainer he has crossed the border twenty times so far and gained a lot of training to fire a gun and a rocket launcher. He has so far killed so many innocent people of the valley. A reward of rupees one lakh had been announced by the state government to catch him dead or alive. The wonder is that the ISI men had purchased him only for rupees ten thousand.

Rukhsana heard the news, switched off the radio and realized how Shankracharya hill is bursting and exposing lava far and near breaking the gems of the garland of human values one by one, axing the fertile centuries old green sapling of brotherhood.

'Has all this occurred with the fear of gun?'—She whispered in the long run.

(Translated by P.L. Razdan)

Lalleshwari The Great Mystic

—Prof. K.L. Bhall

ACCORDING to Pears Cyclopaedia 'mysticism' is a religious attitude which concerns itself with direct relationship with God, "Reality" as contrasted with appearance or "the ultimate" in one form or another. Bertrand Russel points out, there has been remarkable unity of opinion among mystics which almost transcends their religious differences, Lalleshwari was a mystic par excellence.

The word Lalla is a short form of Lalita. It is not possible to give an accurate account of her life as no dependable record is available. It is said that she was born in the village of Sempore near Pampur some time in the14th Century. She was married to a Brahman boy who was a follower of a dubious 'tantrik' system. She was not treated well by her mother-in-law. These were the causes which compelled her to renounce the worldly life soon after marriage.

Lalla used to get up early in the morning for yogic exercises. The God-intoxicated Lalla and she wandered in search of Shiva without caring a fig for social etiquette. She lived long, preaching her gospel of love and tolerance. There is no monument to fix the place where her mortal remains were either cremated or laid to rest. She was equally reverred by both Hindus and Muslims. In the words of Inayat Khan, a Sufi Saint, 'the religion of the Sufi movement is called the universal worship or the 'Church of All'. Lalla also laid stress on Universal worship.

Lalla's mission can be appreciated better if we understand some of the basic principles of Kashmir Saivism. In thi philosophy the highest metaphysica principle is Shiva. One is inert State in whic he is eternal, pure consciousness and blis the other is his energetic aspect by virtue o which, he discloses the infinite variety o phenomena.

Lalla was an ardent follower o Shaivism. Early in her life she met he spiritual guide-Siddha Sri Kanth. From perusal of her sayings it becomes quite clea that she was adept in Shaiva Dharshana an its practical aspect of yoga. She has show very clearly the evolution of the human being the worries and torments of a human bein and the way to get rid of them. The differen yogic practices have been very ably explaine by her as the awakening of the Kundalini an theory of 'nada'.

She was the first female saint wh composed poetry in Kashmiri language. He literary wit is known as Vaaks or sayings which were the spontaneous outpourings o her heart, heard by people on differen occasions and carried down from populatio to population. Her Vaakhs are commonl sung in Kashmir by all communities. He songs echoing pangs of separation are highl effective.

In the book 'Lal Dad-Her Life an Sayings written by Nil Kanth Kotru th following Vaaks occur.'

With a rope of untwisted yarn
am I towing my boat on the ocean.
Would that God hear my prayer
and ferry me across safely.
Like water in unbaked plates o

clay

My efforts are going waste.
How I wish I would reach home !
"Lord, I know not myself nor you, the Supreme,
Always, I took the body as myself?
That you are I and I am you, and both are one
I did not know
who you are and who I am is still the doubt"

Lalla is of the opinion that it is not difficult to attain self realization. One must meditate on the self within. When greed and delusion are destroyed, the body will shine with the light of wisdom. The body is the dwelling place of the Lord and as such we should direct our attention within and not search him outside. It is useless to seek God in temples and places of pilgrimage outside oneself, Says she—

"Why are you groping like one blind?
If you are wise enter within:
Shiva is very much there.
Go not here and there".

This approach is not something to be learnt from books but from a Guru, a Divine grace, all the same, is a must for self-realization. One must, therefore, invoke the Lord's grace for the success of spiritual endeavour. The hall marks of a man possessing self knowledge have been described by Lalla as under :—

"He who regards others as much as himself,
Who does not distinguish between night and day,
Whose mind is free from duality,
He alone has seen the Lord".

Lalla was a liberated soul who experienced the bliss of divine, consciousness while alive. The path shown by her is meant for all aspirants after truth. Shiva is the ultimate reality and for its recognition one must make all out efforts. As asserted by Lalleshwari

शिव छुय थलि थलि रोज़ान
मो ज़ान हियोद त मुस्लमान
त्रुकै छुख त पननुय पान ज़ान
साय छय साहिबस सऽत्य ज़ाऽनी ज़ान

'Shiva is all pervading and present in each particle.
Never differentiate between a Hindu and a Muslim
If you are shrewd and intelligent, know thyself.
There lies acquaintance with God'.

NEWS BRIEFS

PRESS STATEMENT ISSUED BY JYOTISHI PREM NATH SHASTRI IN JAMMU ON 9-05-1999

I am delighted to inform that tercentenary celebrations of VIJAYESHWAR PANCHANG commences this year. Our fore fathers had prepared the Ist issue of the leading Kashmiri Panchang in 1684 A.D, which over these centuries bestowed on Kashmiri Pandit Community their traditional pride and ever reminded them of their ethos and heritage.

On this tercentenary of this Panchang, I, with the help and co-operation of my Colleagues in VIJAYESHWAR KARYALAY, have decided to convene a conference in Jammu on 20th of October 1999. This conference would appeal for introspection and aim at reversin g the process of degeneration of mankind which has been dehumanised with the growth of blind materialism and fundamentalism.

It is materially significant to remind my people who are facing the threat of extinction as distinct religio-cultural community of Kashmir. The exodus of 1990 has forced the Kashmiri Pandits, who are the original ethnic inhabitants of Kashmir, to move away from their traditional and religio-cultural moorings. Now living in diaspora, Pandits face the dangers of being engulfed in a melting pot of divergent socio-cultural and linguistic strains. The conference would therefore discuss the issue at length and would come out with definitive remedial measures to prevent the further possibility of erosion of Pandit identity.

I invite and expect every concerned Kashmiri Pandit intellectual and organisation will take part in this historic meet.

Other highlights of the conference :

Our office has decided to launch the regular publication of RANVIRESHWAR PANCHANG which would cater the needs of people of Jammu in particular. On this occasion Ist issue of this Panchang will be released by the noted thinker and Philanthropist Dr. Karan Singh Ji.

Among other noted dignitaries of national and international fame I am pleased to announce that eminent astrologer and editor of esteemed MARTAND PANCHANG, Shri Priyavrat Sharma has consented to inaugurate the office Complex of VIJAYESHWAR PANCHANG in Gole Gujral, Jammu.

Despite being totally neglected, ignored and deprived of our basic human rights, we have to continue to struggle for our dignified survival. We, therefore, have a stake in protecting this culturally rich, educated and peace loving community, from becoming extinct, if it has to move towards a modern world order of peace and universal brotherhood.

CONSTRUCTION FUND OF K.P. SABHA

As already informed through our issue of March-April, 1999, Kashmiri Pandit Sabha has plans to continue its construction activity in its complex. There are plans to construct the following :—

1. Adding one more floor to the existing complex.
2. Extension of the ground floor of the commercial complex.
3. Construction of a library for preservation of rear manuscripts. In the second stage construction of heritage centre for preservation of cultural antiques, shall be taken.

For this activity, funds have to be raised initially. Eventually the commercial complex will become self-sustaining. The Sabha appeals to members of the Biradari to donate liberally for the purpose.

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ज़रा खुद से पूछिए

आप भाग क्यों आए ?

आपने कभी खुद से पूछा है कि आप कश्मीर से भाग क्यों खड़े हुए ? चौंकिए नहीं। यह प्रश्न आप ने कई बार खुद से किया होगा, या इस प्रश्न पर आपने कई बार अपनी राय दी होगी। अपने ढंग से उत्तर दिया होगा।

क्या हम नहीं जानते कि हमारे भाग आने का एक सामूहिक कारण था कि हम अल्पसंख्यक के तौर पर वहां के अधिसंख्य को सह्य नहीं थे। हमारा अल्पसंख्य कई तरह से भिन्न था। हमारा धर्म दूसरा था। यह वह धर्म था, जिसे कुरेद कुरेद कर अधिसंख्यकों की वृद्धि हुई, पिछले छ: सौ साल में। हमारी राजनीति दूसरी थी। यह राजनीति हमेशा की तरह, पिछले हज़ारों वर्षों की तरह विशाल भू-भाग भारत से जुड़े रहने के पक्ष में थी। हमारी जान तथा हमारी आन दोनों दाव पर थीं, इसलिए हमको निकाल बाहर किया गया। चुन-चुन कर मार कर और वंदहामा की तरह सामूहिक रूप से हमारा सफाया करके हमको बता दिया गया कि तुम्हारे लिए यहां कोई स्थान नहीं रहा।

फिर हम क्यों यह प्रश्न बार-बार पूछते हैं ? क्यों हमसे बार-बार अपनी सफाई देने के लिए कहा जाता है ? न सिर्फ हम खुद सफाई देने वाले मुजरिम बन जाते हैं, बल्कि हम में से कई हम ही को दोषी मानते हैं।

कश्मीरी पंडित कलम का धनी है। कुछ नहीं तो लिखेगा ज़रूर। अपनी रक्षा के लिए शस्त्र उठाएगा नहीं, (उठा भी सके, तो भी) शास्त्रार्थ ज़रूर करेगा। विश्वास न हो तो वे सब लेख व किताबें देखिए जिसमें इस प्रकार का बोल्ड शास्त्रार्थ किया गया है। ''कश्मीर : द अनटोल्ड स्टोरी'' में पहली बार ''वहई'' (दैवी प्रेरणा) पाने वाले पंडित लेखक इल्ज़ाम सीधे कश्मीरी पंडित पर ही आइद करते हैं–कि तूने तिरंगा झंडा बचाने के लिए कुछ नहीं किया तो पाकिस्तानी झंडे पर क्या आपत्ति थी तुम्हें ? तुम चुपचाप अपने स्वार्थ के कारण भाग आए, अब क्यों रोते हो ?

इस तरह के सवाल बार बार क्यों पूछे जाते हैं ? उपर्युक्त महोदय ने लोगों से बातचीत करके उनके उत्तरों पर अपना निष्कर्ष निकालने का दावा किया है। पर किन से बात की ? उनके उत्तर क्या थे ? इस सब का प्रमाणिक रिकार्ड क्या है यह नहीं बताया है।

हम इस रिकार्ड को सही करने का एक कदम उठाने जा रहे हैं। हम आप के उत्तर इस पत्रिका में आप के नाम पर रिकार्ड करना चाहते हैं। हम आप से प्रश्न करते हैं कि आप लिख़ के भेजें कि आप के भाग आने का कारण क्या था ? आप किस दिन, किस समय, किन हालत में, किस से, क्या सुनकर, किस के कहने पर, किस तरह घर को छोड़ कर चले। आपके उत्तर छोटे हों, लंबे हों, अंग्रेज़ी, हिंदी, उर्दू, कश्मीरी किसी भी भाषा में हों; साफ साफ लिखकर भेजिए। हम इस पत्रिका के हर अंक में ऐसे उत्तरों को जगह देंगे। आप चाहें तो अपना नाम दें, चाहें तो कोई छद्म नाम दें। चाहें तो नाम नहीं दें।



बरनियर और कश्मीर—1

—डॉ० ब्रज प्रेमी

—अनुवाद : प्रकाश प्रेमी

(प्रस्तुत अंक से हम सत्रहवीं सदी के प्रसिद्ध फ्रांसीसी पर्यटक और चिन्तक डॉ० फ्रांस्वा बरनियर की कश्मीर यात्रा और यहां की ज़िंदगी तथा परिस्थिति पर उनके विचारों पर जाने-माने लेखक कहानीकार विंद्वान स्व० डॉ० 'प्रेमी' की एक लेखमाला दे रहे हैं। आशा है पाठक स्वागत करेंगे।)

''—परन्तु जब बादल बिखर गए हों, कुहरा हट गया हो और कश्मीर के हेमन्त या वसन्त ने अपने रहस्य खोल दिये हों तब पाषाण-हृदय पर्यटक का हृदय भी पिघल जाता है और वह बरनियर बन जाता है—'' फ्रांसिस यंग हस्बैण्ड।

यह कैसी मिट्टी है जो इस तरह सुगन्धित है ? यह कैसा स्थान है जिसके नीले आकाश में मन हरने का जादू है ? यह कैसी धरती है जिसकी प्रात: और संध्या में आध्यात्मिक रहस्य हैं ? यह कैसी घाटी है जिसके वनों की खामोशियों में अप्सराओं के गीतों की गुनगुनाहट है ? यह कैसी वायु है जिसकी तरंगो में स्वर्ग का आनन्द है और जिसके शिखरों में सौन्दर्य की मधु बरसती है—हम इस रहस्य को क्या जानें ?

हम केवल इतना जानते हैं कि सभ्यता ने अंगड़ाई ली तो दूर-दूर से दलों के दल यहां आने लगे। ऋतु चक्र के शीत-ताप से बे-फिक्र, भयानक मार्गों के भय से निश्चिन्त, राजा-रंक, सूफी और सन्त, पर्यटक और लुटेरे, इतिहासकार और विद्वान् चंचल कामी और हृदय-शील, मनचले। अतीत को एक पल पलट कर परखें तो प्रकाश-पुंज चमकते दृष्टिगत होते हैं। एक से एकं सहृदय और विवेकी, पर्यटक और घुमन्तू आश्चर्य से आंखें मलते हुए ये लोग यहां की खुशियों से आनन्दित हुए और हृदय के दीप जलाकर वापिस चले गए। इनमें कुछ कामी और लुटेरे भी थे। जिन्होंने इस धरती को अपनी दुर्जनताओं से अपवित्र तथा रक्त-रंजित किया। कवि भी थे जिन्होंने अमृत बरसाया। इतिहासकार भी थे जिन्होंने इतिहास का नया अध्याय लिखा। यह अपने-अपने विवेक की बात है। ऐसे ही असंख्य प्रसिद्ध तथा साधारण लोगों में एक फ्रांसीसी चिकित्सक भी था-फ्रांस्वा बर्नियर, जो यहीं इस मिट्टी की सुगिन्ध और इस घाटी के रंग में पूर्णतया डूबकर ''बरनियर'' बन गया और मस्ती में उसके मुख से निकला:-

''मैं काश्मीर से प्रभावित हो चुका हूं। सत्य तो यह है कि यह राज्य सौन्दर्य तथा ओज के सौन्दर्यमय सुविधाओं से बहुत ऊंचा है, जिसकी मैं ने कभी कल्पना भी की हो।[1] फ्रांस्वा बरनियर 'जोन' नाम के फ्रांस के एक गांव में 1620 में पैदा हुआ। इसके माता-पिता मध्यम कृषक वर्ग के परिवार से सम्बन्धित थे। बरनियर का प्रारंभिक जीवन रहस्य की चादर में लिपटा है और यह मालूम नहीं कि इसका पालन-पोषण कैसे हुआ। इसने प्रो० पीरी गासण्डी नामी प्रसिद्ध फ्रांसीसी दार्शनिक के चरणों में शरीर-विज्ञान (Physiology) का अध्ययन किया। 1652 में इसने मॉण्टी-प्लेसयर विश्वविद्यालय से मैट्रिक्यूलेशन की परीक्षा पास की और इसी वर्ष ''डॉक्टर ऑव मैडिसन्स'' की उपाधि भी प्राप्त की।

बरनियर को विदेशी पर्यटन की रूचि जुनून की सीमा तक थी। इस युग में यूरोप ने संसार के विभिन्न देशों में खोजों का सिलसिला शुरू किया था ताकि पिछड़े देशों को खोज कर इन पर किसी प्रकार अपना अधिकार जमाया जाए। उपनिवेशवादी साम्राज्यों की कल्पना ने जन्म ले लिया था। अत: पर्यटन की रूचि रखने वालों को अद्भुत कहानियां सुना-सुना कर प्रेरित किया जा

1. *Francois Burnier:- Travels in Mogul Empire, P.P. 400.*

रहा था। बरनियर ने ऐसी कई कथाएं सुनी थीं। दूसरों के अनुभवों की कथाओं ने उसे भी दूर-पार के देशों के पर्यटन के लिये प्रेरित किया। यद्यपि अभी जब कि वह विद्यार्थी ही था, उस ने उत्तरी जर्मनी, पोलैण्ड और स्विट्ज़रलैंण्ड की यात्रा की। 1654 में फिलस्तीन और श्याम की यात्रा से लौटा ताकि अपने मार्गदर्शक और गुरु प्रो० गासण्डी से मिल सके। 1655 में प्रो. गासण्डी ने अपने चतुर और योग्य शिष्य की भुजाओं में इहलौकिक जीवन लीला समाप्त कर दी। 1656 में फ्रांसिस ने फिर अपनी यात्रा का शुभारम्भ किया और विभिन्न स्थानों की यात्रा करता हुआ भारत के तट पर सूरत के स्थान पर उतरा।

बरनियर भारत में उस समय पहुंचा जब भारत में अत्याधिक राजनैतिक उथल-पुथल थी। मुगल सम्राट शाहजहां के पुत्रों में सत्ता-संघर्ष आरम्भ हो चुका था। पूरे देश में बे-चैनी फैली थी। शाहजहां का बड़ा पुत्र अजमेर के पास देवरा के युद्ध में परास्त होकर अहमदाबाद की ओर पलायन कर चुका था। इसी समय उसका मिलन बरनियर से हुआ। इस हतभाग्य राजकुमार की पत्नी रक्त-बात रोग से पीड़ित थी। बरनियर इसकी चिकित्सा में व्यस्त हो गया। शाहजहां बन्दी होकर कारागर में मृत्यु की प्रतीक्षा कर रहा था तथा औरंगजेब सत्ता सम्भाल चुका था। अहमदाबाद के शासक ने इन्हीं दिनों औरंगजेब की अधीनता स्वीकार कर उसके प्रति राजनैतिक निष्ठा की घोषणा की। इस से दारा शिकोह और भी घबरा गया। उसके लिये खतरा बढ़ गया और वह सिन्ध की ओर भाग गया। बरनियर इसके साथ था परन्तु भीषण गर्मी के कारण बरनियर की बैलगाड़ी टूट गई। दारा बरनियर की सवारी का कोई उचित प्रबन्ध न कर सका अत: उसको संग न लेजा सका और स्वयं रात के अन्धकार में छिपता हुआ सिन्ध की ओर भाग गया। बरनियर पर कष्टों और कठिनाइयों का पहाड़ टूट पड़ा परन्तु हर बार उसके विवेक ने उसे बचा लिया। किसी प्रकार एक धनी की सहायता से 1663 में वह देहली पहुंचा, जहां शाहजहांबाद के सूबेदार दानशमन्द खां की सहायता से उसे मुगल दरबार में पहुंचने में सफलता मिली किन्तु इसके भीतर का पर्यटक इसका नेतृत्व तथा मार्गदर्शन करता रहा और थोड़े ही समय में वह देहली और आगरा के दरबारी जीवन से परिचित हो गया। उसने मुगल दरबार में ऐसा स्थान प्राप्त कर लिया कि सम्भवत: किसी अन्य विदेशी को मुगल दरबार के भीतरी षड़यन्त्रों और कूटनीति का ज्ञान प्राप्त हुआ हो जिस प्रकार कि बरनियर को प्राप्त था। अपने निवास के समय अधिकांशत: वह मुगल दरबार से जुड़ा रहा। बरनियर का महत्व इसलिये नहीं कि वह प्रसिद्ध राजवैद्य था अपितु इसलिए है कि वह मुगल दरबार में रहा तथा मुगल सम्राट औरंगजेब के साथ हिन्दोस्तान के कई इलाकों में घूमा और अपनी यात्रा के अनुभवों को पूर्ण विशालता के साथ लेखबद्ध किया। हमारे लिये इसका महत्व और भी बढ़ जाता है कि बरनियर कश्मीर आया और कश्मीर के बहुत से क्षेत्रों में उद्देश्यपूर्ण आवारागर्दी करता रहा और बहुत से ऐसे विवरण लिखे जिनका आज बड़ा महत्व है। बरनियर आज से तीन सौ वर्ष पूर्व हमारे यहां आया था। इस का सफरनामा हमें तीन सौ वर्ष पूर्व के कश्मीर में वापिस ले जाता है और हम इस प्रत्यक्ष गवाह के अनुभव और ऐतिहासिक तथा पद कर उस युग के जीवन और समाज के विषय में जान सकते हैं।

औरंगजेब कश्मीर की यात्रा के लिये 6 दिसम्बर 1668 को चला। बरनियर इस शाही दल के साथ था। यह दल 25 फरवरी 1665 को लाहौर पहुंचा और यहां कुछ समय ठहरा। दल के साथ वह कुछ काल ठहरा और 1668 को फ्रांस वापिस लौटा जहां उसने 1668 में अपनी पुस्तक पूरी कर ली। फ्रांस में ही 1688 को वह परलोक सिधारा।

25 अक्तूबर 1993 के टी. वी. समाचार देखते ही

–सुतीक्ष्ण कुमार 'आनन्दम'

निरंतर चल रहे कर्फ्यू में मिली ढील
अपने ही घरों में बंद, बंदी
टूट-बांध से उछलते जल की नाईं
निकल आए सड़कों चौराहों पर
बेतरतीब आपाधापी की दौड़ में
सिमटते-सिकुड़ते फैले
ऊहापोह के दायरे।

रहमत ने अपने ठेले पर सजाई
कुछ दिन पुरानी तरकारी,
लोग टूट पड़े ऐसे
जैसे हो अभी अभी की,
दूध वाला अब्दुल्ला
दौड़ रहा था केन उठाए,
सुमन कौल
जोह रहा था आटा
राशन के बंद हाट के आगे,
लम्बी सफेद दाड़ी वाला अंधा भिखारी
ज़ोर ज़ोर से टेकता अपनी लाठी
चिल्ला रहा था ऊंचे स्वर में
जाने क्या कुछ
किंतु सुनने वाला
कोई नहीं था भीड़ में।
भागी भागी
हांपती फूलां ने
दिया हाथ ऑटो-रिक्शा को
कि जैसे
है कोई उसका बीमार बहुत
देखने जाना है उसको
अथवा
कर्फ्यू से बिछुड़ गई है
सब अपनों से
तुरंत पहुंचना है घर को।
दो भाइयों ने उठाया 'शटर'
दुकान का अपनी
एक निपटाने लगा
सिंध से उमडते ग्राहकों को,
एक देखने लगा घड़ी
ढील मिली है जो
अब बंद हुई कि कब हुई,
और भागते तांगे की एक तरफ
खड़े सड़क किनारे
दीख रहे हैं कुछ बच्चे
मलबाहें डाले थाम एक दूसरे को,
चेहरों पर मुस्कानों के लच्छे
निर्लेप और बेबाक
और सोच रहे थे 'कर्फ्यू'
मुझे लगा जैसे
मैं ही बंद हुआ था
खाने में कबूतर-सा
अथवा
हो अनभिज्ञ
कि पापा को कचोट रही है
उनको अपनी ही कोई खिझाती भूल,
अपनी अबोध अवस्था में
पाई थी मैंने ढांट
स्कूल-वर्दी मांगने पर
या
कान पकड़े मुर्गा बना था
अपने शिक्षक के आदेश पर
कि जैसे
की हो शरारत और किसी ने

गाज गिरी हो मुझ पर,
और सोच रहा था
पापा उठ कर जाएं
चाए पीने मम्मी के पास
या
इस शिक्षक की घंटी
बीत जाए फराटे-सी।

–दो–

ढील के इन क्षणों में
सोचता हूं मैं सहसा
आ जाए कहीं से 'फोकस' में
कालेज का आंगन
या विश्वविद्यालय का पुस्तकालय
और देख पाऊं :
चमन लाल सप्रू* को चिंतन करते
रतनलाल शांत* को मनन करते
हरिकृष्ण कौल* को करते
नई कहानी की तलाश,
अग्निशेखर* भी वाचता होगा कुछ
संतोषी* सोचता होगा कोई कविता
किंतु भूल गया था मैं/कि आज
वहां तो सब जगह ताला होगा,
डॉ० निजाम-उद्दीन* और अयूब खान
होंगे तरसते
देखने के लिए एक दूसरे को
मोहन निराश* को होगी न मिलती
सुध शशिशेखर* की
और भी होंगे/जाने कहां कहां।

आह, भूल !
घाटी के हर कोने में
छाया दमदार सन्नाटा होगा
और/सन्नाटे के हर पल पर
बंदूको का पहरा होगा।
लेकिन न जाने कब
पापा उठ कर जाएंगे
मम्मी के पास चाए पीने,
बीत जाएगी
शिक्षक की घंटी फराटे-सी
झील 'डल' का गदलापन होगा दूर,
तेज हवाएं न डुबाएंगी कश्तियां
तैरते हुए बागीचे
कबूतरखाने की गुटर-गूं
गूंजेगी हर तरफ,
जेहलम में मचलेगी नौका-दौड़,
लेंगे सब आज़ादी की सांस
बुलबुलें जीवन के गीत गाएंगी,
डोंगे और हाऊस बोट
सुनाएंगे फूलों वाली के नग़मे
दोहराएगी केसर का इतिहास
और मैं
करूँगा याद
अपने लड़कपन के दिन
परताप पार्क के वुस्ता की दुकान से
ले कर किराए की साइकल
हारवन तक का सफर
जो याद है अब तक।

(*चिन्हित व्यक्ति कश्मीर घाटी के नामी प्रोफैसर/कवि/लेखक इत्यादि हैं।)



वामपंथी दृष्टिकोण और विस्थापन समस्या-III

-डॉ॰ अग्निशेखर

(अप्रैल तथा मई 1999 के अंकों में आपने पढ़ा कि जाने माने हिंदी कवि चिंतक और राजनेता डॉ॰ अग्निशेखर ने दिल्ली के वामपंथी साहित्यिक पत्रकार चंद्रभूषण को खुला पत्र लिखकर उनकी एकांगी दृष्टि को बेपर्दा कर दिया। साथ ही कश्मीर में होने वाली घटनाओं का सहानुभूतिपूर्ण और मार्मिक उद्‌घाटन भी किया विस्थापन के मूल कारणों की व्याख्या भी की। इस से वामपंथी सोच की घेराबंद व्याख्या भी होती है। अब पढ़िए आतंकवादियों का अतिचार तथा तथाकथित प्रगतिवादियों की उपेक्षा का ब्यौरा -सं॰)

कश्मीरी आंतकवादियों को, अल्पसंख्यकों को खदेड़ बाहर करने तथा स्वयं कश्मीरी विस्थापितों के देश-विदेश में हाय तौबा मचाने के बाद यह लगने लगा कि उनकी तथाकथित आज़ादी की जंग का साम्प्रदायिक चेहरा बेनकाब हो चुका है। कश्मीरी अल्पसंख्यकों की ज़मीन-जायदाद हड़पने, उनके हज़ारों हज़ार घर, शिक्षा संस्थान भस्मसात करने और बेमिसाल लूट खसूट के बाद अब उनके नेताओं की अपीलें उनके शर्तों के अनुसार हैं । दूसरे दर्जे की गैर-मुस्लिम नागरिकों की तरह रहने की ये शर्तें आंखें खोल देने वाली हैं। छद्म, धोखे, और अफवाहों और दोगलेपन की राजनीति करने वाले शातिर कश्मीरी नेताओं की सहज रणनीति के चलते आप तो क्या बड़े-बड़े धुरंधर शुरू में मानने लगे थे कि जगमोहन ने प्रलोभन देकर कश्मीरी पंडितों को घाटी छोड़कर जाने को राज़ी किया।

संसार में मूर्ख से मूर्ख जन-समूह भी क्या किसी एक व्यक्ति मात्र के कहने पर अपना घर बार, ज़मीन-जायदाद, नदी, पेड़, मौसम, इतिहास की निरन्तरता को तिलांजलि देकर आग बरसाती धूप में मोटे कैनवास के तम्बुओं में बेघर, बेगाना, दयनीय, अपमानित होकर शरणार्थी जीवन जीने की विभीषका जियेगा ? अफवाह तो यह भी फैलायी गयी थी कि जगमोहन ने हर कश्मीरी पंडित परिवार को घाटी से बाहर एक एक प्लॉट देने का आश्वासन दिया था । क्या बता सकते हैं कितने प्लॉट मिले हमें ? आपको आश्चर्य नहीं होता कि ज़लालत के इन साढ़े पांच बरसों में आज तक किसी कश्मीरी पंडित ने दिल्ली में बैठे जगमोहन को गले से नहीं पकड़ा इस बात के लिए ? आप कहेंगे कि तमाम कश्मीरी पंडितों के बीच इस एक बात को लेकर एका है। तब मैं आपको कश्मीरी पंडितों के मनोविज्ञान, समाजशास्त्र को ठीक से समझने के लिए कुछ किताबें सुझा सकता हूं। हरेक कश्मीरी पंडित अपने में एक अलग और 'स्ट्रांग इंडिविड्‌युल' है, अहंवादी और घोर व्यक्तिवादी रूझान उसे दूसरे कश्मीरी पंडित के महत्व को स्वीकार करने से रोकता है। तिस पर सदियों की उत्पीड़न-ग्रंथि से ग्रस्त होने के बावजूद वह मन से सहिष्णु, धर्म निरपेक्ष और अहिंसावादी है। इसी चारित्रिक विशेषता के बल पर वह निर्वासन के इन विषम दिनों में भी, सभी उत्तेजनाओं के रहते, मुस्लिम विरोधी नहीं हुआ। यही उसकी शक्ति भी है और कश्मीरियत भी।

क्या आप एक उदाहरण गिना सकते हैं जब विगत साढ़े पांच बरस में किसी कश्मीरी पंडित के हाथों कोई भी कश्मीरी मुसलमान जम्मू में सताया या मारा गया हो? कश्मीर में इसी प्रश्न को उलटकर देखिए तो आपको असंख्य उदाहरण मिलेंगे। आप चाहें तो मैं आपको मारे गये निर्दोष कश्मीरी पंडितों के पोस्ट-मार्टम फोटोग्राफ्स, और सूची भी उपलब्ध करा सकता हूं।

आपने लिखा है, 'क्या आज भी फौज वापसी की बात करने वाले लोगों के प्रति विस्थापित प्रतिनिधियों का गुस्सा उसी जनघाती-आत्मघाती विभ्रम की बू नहीं देता ?' पहली बात तो यह है कि अगर कश्मीरी विस्थापित युवकों ने भी हथियार उठाये होते तो शायद आप ऐसा नहीं कहते। आप में समय के हाथों सताये हुए लोगों को अपमानित करने का साहस ही नहीं होता। कोई इसे लाख बार पारंपरिक श्रेष्ठता बोध से ग्रस्त होने की बात कहे, परन्तु मुझे गर्व है कि कश्मीरी होने के नाते मुझे विरसे में सांस्कृतिक दारिद्रय नहीं, संस्कृत काव्यशास्त्रियों, सौंदर्यशास्त्रियों से लेकर कवियों, संतों, सूफियों, ऋषियों

का उदात्त मानवीय जीवन-मूल्यों का प्रकाश मिला है। कश्मीरी-पंडितों के कथित पारंपरिक श्रेष्ठता बोध से ईर्ष्या करने वाले स्वयं एक हीन भावना के शिकार हैं। वे चाहें 'कश्मीर टाइम्स' के सम्पादक वेद भसीन हों या अन्य कोई।

'आपने जानबूझकर अर्थों का अपमान किया है
अवारा शब्दों का इल्ज़ाम अब किसे देंगे ?
मुझसे ये वृक्ष पूछते हैं
कि उस सूरज को क्या कहें
जो कि गर्म न हो जिसका रंग लाल न हो ।'

अपनी मातृभूमि से धार्मिक आतंकवादियों के मंसूबों के तहत निष्कासित कर दिये जाने के बाद उनकी जो जानवरों से बदतर हालत जम्मू और दिल्ली के कैंपों में हुई है, किस तरह ये लाखों बेकसूर लोग मानवाधिकारवादी संगठनों, वाम जनवादी बुद्धिजीवियों के दुष्प्रचार का शिकार हुए, किस तरह इस भीषण त्रासदी पर आपराधिक मौन रखा गया-इसकी अपनी एक लंबी गाथा है। मार्च 1990 में चार दिन के जम्मू-कश्मीर प्रवास के बाद कमेटी फार इनिथियेटिव ऑन पीस के चार सदस्यों ने जो बिना 'क्रॉस चेक' किये कश्मीरी आतंकवाद के अनाम समर्थक लोगों की मनगढंत दलीलों को आधार बनाकर तैयार की गयी विवादास्पद रिपोर्ट प्रकाशित की उसने घावों पर नमक छिड़कने का काम किया।

'कई फाके बिताकर मर गया जो उसके बारे में वे सब कहते हैं अब ऐसा नहीं ऐसा हुआहोगा' रिपोर्ट में कहा गया कि कश्मीरी पंडितों को जगमोहन प्रशासन ने कश्मीर से हिजरत करने को प्रेरित ही नहीं किया, बल्कि सरकारी वाहन भी उपलब्ध कराये। वाह रे सफेद झूठ ! मैं एक भुक्तभोगी साहित्यकार के नाते यहां राज्यपाल जगमोहन की वकालत नहीं, दो टूक सचाई के पक्ष में बोल रहा हूं। इन्हीं दिनों जम्मू में मेरी मुलाकात दो मानवाधिकारवादी बुद्धिजीवियों पत्रकार गौतम नवलखा और फिल्मकार तपन बोस से हुई। वे जम्मू के गीता-भवन में हम हज़ारों हज़ार विस्थापितों के पास आये थे। अपनी आंखों से विस्थापन की विभीषिका देखने और एक से बढ़कर एक हृदय-विदारक अनुभव सुनने के बावजूद वे भी बाद में कारीगरी के साथ वही राग अलापते रहे।

मानवाधिकार वादी संगठनों के लिए अल्लाह टाइगर्स, अल मुस्तफा लिबरेशन टाइगर्स के हस्तलिखित पोस्टर्स तथा इखवान-उल-मुसलमीन, अल मेहर, यलगार, मुस्लिम जांबाज़ फोर्स, हिज़्बुलाह, पासबाने इस्लाम, जे.के.एल.एफ तथा हिज़्बुल मुजाहिदीन के 'लेटर हेड्स' पर आयी विस्थापितों के नाम धमकियां महत्व-हीन थीं। 19 जनवरी 1990 की काल रात्रि का भी इन लोगों के लिए कोई महत्त्व नहीं था जब घाटी भर की मस्जिदों के लाऊड्स्पीकरों से हज़ारों हज़ार कट्टरपंथियों ने मुस्लिम जनता में जोश और कश्मीरी पंडितों में दहशत पैदा करने वाले भारत विरोधी तथा काफिर-विरोधी नारे गुंजाये। आप आज इतने बरस के बाद भी किसी विस्थापित से 19 जनवरी 1990 की रात के अनुभव पूछिए, फिर देखिए उसके चेहरे पर तत्काल उभरते भाव। उर्दू दैनिक अलसफ़ा में कश्मीरी पंडितों को दो दिन के अंदर घाटी छोड़कर भाग जाने की हिज़्बुल मुजाहिदीन की खुली धमकी, जो हेड् लाइन सुर्खी थी, का भी कोई मतलब न था।

इसके बाद 26 अप्रैल 1990 के दिन मानवाधिकार विद् बी. एम. तारकुंडे सहित आठ मानवाधिकार नेताओं ने एक और विवादास्पद रिपोर्ट दिल्ली में एक प्रेस कांफ्रेंस में जारी की। पीपुल्स यूनियन फॉर सिविल लिबरटीज़, सिटीज़ेंस फॉर डेमोक्रेसी, रैडिकल ह्यूमिनिस्ट एसोसियेशन और मानव एकता अभियान के मिले जुले जांच दल में न्यायविद् बी. एम. तारकुंडे, पूर्व न्यायाधीश राजेन्द्र सच्चर, अमरीक सिंह, एन. डी. पंचोली, बलराजपुरी, इंदर मोहन, रंजन द्विवेदी और तेजिन्दर सिंह आहूजा शामिल थे। इस दल के रिपोर्ट (जनसत्ता दिल्ली, 27 अप्रैल 1990) के कुछ अंश उद्धृत कर रहा हूं: ' हिन्दुओं और मुसलमानों में सांप्रदायिक दुश्मनी कतई नहीं है। दोनों सम्प्रदाय के लोग राशन व रोज़मर्रा की चीज़ें मिल बांट कर इस्तेमाल कर रहे हैं। जांच दल के मुताबिक कश्मीर घाटी से जो लोग घर बार छोड़कर जा रहे हैं उसकी वजह सांप्रदायिक भेदभाव या लड़ाई नहीं बल्कि कर्फ्यू और सैनिक व अर्द्ध सैनिक दस्तों की

ज्यादतियां हैं।.....कश्मीरी मुसलमान तहे दिल से चाहते हैं कि कश्मीरी पंडित वादी में वापस लौट आएं।......रपट के मुताबिक कश्मीरी मुसलमानों का मानना है कि कश्मीरी पंडितों को एक साज़िश के तहत यहां से जाने को उकसाया जा रहा है जिससे घाटी में व निचले हिस्सों में सांप्रदायिक माहौल बनाया जा सके। और इस काम के लिए राष्ट्रीय स्वयंसेवक संघ, भाजपा व विश्व हिन्दू परिषद् को दोषी बताया गया है।.... जांच दल का कहना है कि कश्मीर में एक भी नादा पाकिस्तान के पक्ष में देखने को नहीं मिला। वहां के लोग तो यही नारा बुलंद करते हैं कि वे पाकिस्तान या हिन्दुस्तान किसी का शासन बर्दाश्त नहीं करेंगे। वे सिर्फ आज़ादी चाहते हैं।

इस रपट में जगमोहन की जगह आर. एस. एस. भाजपा और विश्व हिन्दू परिषद को केंद्र में रखा गया है। 25 नवंबर 1992 को दिल्ली में 'एमनेस्टी इन्टरनेशनल' के सामने जब हमने 'पनुन कश्मीरी' की ओर से मानवाधिकारों की इस अन्तरराष्ट्रीय संस्था के सा मानवाधिकारों के हनन का ज्ञापन प्रमाणों सहित र तो उन्होंने भी इस पक्ष पर गौर करने से यह केहव इन्कार किया कि एमनेस्टी इंटसशनल यह देखने भा आयी है कि क्या भारतीय राज्य मानवाधिकारों की र कर रहा है कि नहीं। बाद में ऐमनेस्टी इण्टरनेशनल इस एकांगी पक्ष को लेकर जब अखबारों में आलोच हुई तो लंदन से उनकी प्रवक्ता अनीता टीसेन व स्पष्टीकरण 'हिन्दुस्तान टाइम्स' और अन्य समाचार पत्र में छपा कि वे अभी तक कश्मीर घाटी में फौज क ज्यादतियों को मामले ही उठाते थे और 'अब हमें खुश है कि हमें घाटी के आतंकवादियों के कश्मीरी हिन्दुअ पर अत्याचारों का विवरण प्राप्त हुआ है जिससे कश्मी में मानवाधिकारों की स्थिति समझने में हमें मदद मिल सकेगी।'

हम दोनों में

मोहन लाल दर- ''वैरागी''

सहमी सहमी रातों में दुल्हन का भट्ठी में जलना
यौवन करके अर्पण दर्पण को सिंगार में खो जाना
बातों बातों में दुल्हन का भौंरे का रस पी जाना
तन को छूकर मन बहलाना फिर बरसात में नहलाना
कान्धों पर सुन्दर केशों का गिरना, उड़ना, लहराना!
आलिंगन के मधुबन में खोकर सांसों का टकराना
ऐसा कुछ भी नहीं रहा अब हम दोनों में।

महका करता था दुल्हन का भी यौवन जब बेमौसम
अर्धनग्न, नूपुर के स्वर पर सावन में वह पागलपन
तपते यौवन के आकर्षण में शत बार की वह फिसलन
कोमल, निर्मल तन पर सूखे अधरों पर मीठे चुम्बन
ऐसा कुछ भी नहीं रहा अब हम दोनों में।

नसों में गर्मी करा भर जाना सांसों का भी थर्राना
नयनों का लोहा हो जाना सी कर अधरों पर रुकना
जीभों का पत्थर होना हर आहट पर करवट लेना।
खाटों पर शव जैसा बिखरना खांस खांस पंजर होना
बीते कर्मों की गाथा को प्रायश्चित जल से धोना
दांतों में उंगली दब जाना और अतीत में खो जाना
ऐसा ही कुछ रहा है अब जो हम दोनों में।

(ब्लाक -ए 20/2 रूप नगर एनक्लेव जम्मू)

एक 'ना कुछ' की याद में

–श्याम बिहारी 'सागर'

तुम्हारी खबर मुझ तक
पहुंचते–पहुंचते
हो चुकी थी दिवंगत
वर्ना क्या संभव था
तुम अस्पताल में होते
मैं तुम्हें देखने भी न आता

दुनियादारी निगाहों में
कुछ नहीं थे तुम
घंटी के पुश बटन भी नहीं
बस अपनी सादगी में
अजीब से खुशनुमा जोकर थे
या गीली माचिस की तीली में
सोयी आग थे बस

पर इस 'ना कुछ' होने में
क्या थे तुम ?
तुम भी तो नहीं थे जानते
विस्थापन ने
टूटे जहाज के टुकड़ों सा
बिखरा न दिया होता हमें
तो मैं भी कहां जान पाता
तुम्हारे छोटे से कद की
चिनार जितनी उंचाई
तुम्हारी
बिवाइयों में दर्ज
यात्राओं की लम्बाई

एक एक याद तुम्हारी
क्या खोलूं क्या बांटू
संघर्षों के पहाड़ नापते
तुम मेरे साथ थे
लगातार चौदह वर्ष
कमी छड़ी बन कर
कभी घड़ी बन कर

बहुत चाहा तुम्हें मिलना
फिर एक बार
आलिंगन में बांध लेना
पर नहीं उठे, उठे ही नहीं पैर
तुम्हारे विस्थापित द्वार तक
पैरों की शर्म से बेखबर
दिलो दिमाग काटते रहे बेशक
तुम्हारी खाट के चक्कर
बार बार

ओ ! पंडित राधाकिशन ददरू
सहेज रखूंगा तुम्हें,पछतावों सा
बिछड़ी घाटी की याद सा
दिल के उदास कोने में



शारदा सीखिए-III

(अप्रैल 1999 के अंक से हम अपने जिज्ञासु पाठकों के लिए शारदा अक्षरों तथा शब्द निर्माण पद्धति आदि का ज्ञान करा की दृष्टि से एक लेखमाला दे रहे हैं। पिछले दो अंकों से आपने अक्षरों तथा बिना मात्रा शब्दों का ज्ञान प्राप्त किया। अब पढ़िए मात्रा कैसे लगती हैं। यह लेख माला स्व. श्री कैलाशनाथ कल्ला (पंडित) की लिखी हुई थी जो उनके पौत्र प्रो. कृष्ण लाल कल्ला (पंडित के सौजन्य से हमें प्राप्त हुई है।)

(पाठ ७)-'उ' की मात्रा—

𑆑𑆶𑆬 𑆱𑆶𑆒 𑆢𑆶𑆂𑆒 𑆧𑆶𑆣 𑆑𑆶𑆗 𑆧𑆶𑆤𑇅
कुल सुख दुःख बुध कुछ बुन।

𑆓𑆶𑆬𑆳𑆧 𑆱𑆶𑆤𑆳𑆫 𑆬𑆶𑆲𑆳𑆫𑇅
गुलाब सुनार लुहार।

𑆑𑆶𑆗 𑆑𑆫𑇅 𑆑𑆥𑆝𑆳 𑆧𑆶𑆤𑇅 𑆧𑆶𑆫𑆳 𑆩𑆠 𑆑𑆲𑇅
कुछ कर। कपडा बुन। बुरा मत कह।

𑆓𑆶𑆬𑆳𑆧 𑆒𑆴𑆬𑆳𑇅 𑆱𑆶𑆫𑆵𑆬𑆳 𑆓𑆳𑇅 𑆱𑆶𑆤𑆳𑆫 𑆄𑆪𑆳𑇅
गुलाब खिला। सुरीला गा। सुनार आया।

𑆑𑆴𑆠𑆳𑆧 𑆱𑆶𑆤𑆳𑇅 𑆓𑆶𑆫𑆶 𑆘𑆵 𑆑𑆵 𑆧𑆳𑆠 𑆩𑆳𑆤𑇅
किताब सुना। गुरु जी की बात मान।

(पाठ ८)-'ऊ' की मात्रा—

𑆨𑆷𑆬 𑆙𑆷𑆬 𑆢𑆷𑆣 𑆑𑆷𑆬 𑆨𑆷𑆬𑆳 𑆥𑆷𑆘𑆳𑇅
भूल झूल दूध कूल भूला पूजा।

𑆱𑆷𑆫𑆠 𑆱𑆷𑆫𑆘 𑆩𑆷𑆫𑆠 𑆒𑆘𑆷𑆫𑇅
सूरत सूरज मूरत खजूर।

𑆑𑆧𑆷𑆠𑆫 𑆇𑆝 𑆓𑆪𑆳𑇅 𑆨𑆷𑆬 𑆩𑆠 𑆑𑆫𑇅
कबूतर उड गया। भूल मत कर।

𑆙𑆷𑆬𑆳 𑆙𑆷𑆬𑇅 𑆢𑆷𑆫 𑆩𑆠 𑆘𑆳𑇅 𑆢𑆷𑆣 𑆦𑆵𑆑𑆳 𑆩𑆠 𑆥𑆵
झूला झूल। दूर मत जा। दूध फीका मत पी।

𑆦𑆷𑆬𑇅 𑆝𑆳𑆬𑆵 𑆈𑆥𑆫 𑆦𑆷𑆬 𑆒𑆴𑆬𑆳 𑆡𑆳𑇅
फूल। डाली ऊपर फूल खिला था।

(पाठ ५) 'इ' की मात्रा –

गिन मिल दिल मिल मिन
गिन दिल हिल मिल दिन।

गिना मिला दिला मिला छिपा।
गिना दिला हिला मिला छिपा।

दस तक गिन। किताब पढ़। मिल कर चल
दस तक गिन। किताब पढ़। मिल कर चल

दवा मिला। मिठाई खा। दिन छिप गया।
दवा मिला। मिठाई खा। दिन छिप गया।

(पाठ ६) –(ई) की मात्रा –

मील नील सीख।
मील नील सीख।

खीर चील ठीक।
खीर चील ठीक।

हिरनी तितली बिजली रजनी।
हिरनी तितली बिजली रजनी।

नानी आई। कहानी कही। तितली उड़ी।
नानी आई। कहानी कही। तितली उड़ी

काली रजनी आई। बिजली चमक उठी।
काली रजनी आई। बिजली चमक उठी।

(क + आ = का) (पाठ 3)

चाचा मामा दादा नाना गाना

चाचा मामा दादा नाना गाना

बाबा बाजा राजा

बाबा बाजा राजा।

बाजा बजा। मामा गया। खाना लगा।

बाजा बजा। मामा गया। खाना लगा।

नाना जागा। बाबा उठा। काम कर।

नाना जागा। बाबा उठा। काम कर।

घर जा। गाना गा। बाजा ला।

घर जा। गाना गा। बाजा ला।

(पाठ 4)

नाना का गाना।

नाना का गाना।

हमारा प्यारा नाना। गाता अच्छा गाना।

हमारा प्यारा नाना। गाता अच्छा गाना।

ठन ठन वाला बाजा। झन झन वाला बाजा।

ठन ठन वाला बाजा। झन झन वाला बाजा।

अचरज वाला आया। सारा जगत थकाया।

अचरज वाला आया। सारा जगत थकाया।

प्यारा गाना गाया। अच्छा रस बरसाया।

प्यारा गाना गाया। अच्छा रस बरसाया।

आह ! 'साकी'

–अवतार कृष्ण राज़दान

कश्मीरी के मंजे हुए कवि, इतिहासकार, आलोचक, अनुवाद कर्ता, दार्शनिक एवं त्रिभाषा विज्ञ श्री मोती लाल 'साकी' अब हमारे बीच में नहीं रहे जबकि वह हर समय किसी न किसी साहित्य-महफिल में हमारे साथ होते थे। कश्मीरी साहित्याकाश में उनके बे-वक्त मौत से जो शून्य पैदा हो गया है, उसको भरना मुश्किल है। उसकी पुण्यात्मा की शान्ति के लिए हम सबों की भगवान से प्रार्थना है। वस्तुत: वह स्वयं कहते कि यदि मुझे इस दुनियां में लगाव है तो सिर्फ मौत से है और इसी मौत की घड़ी ने इनको 20 मई प्रात: अंतिम बार सुला दिया। इसी आश्य को लेकर उनकी प्रसिद्ध काव्य-कृति 'मनसर' की पहली रूबाई जुड़ी हुई है जिसका हिन्दी अनुवाद मैंने किया है। यही वह काव्य कृति है जिसके लिए साहित्य-अकादमी ने इनको सम्मानित किया था।

साकी कवि तो थे ही किन्तु एक आलोचक के रूप में उनकी प्रतिष्ठा कुछ कम नहीं थी। वह पहले आदमी हैं जिसने साहित्यिक क्षेत्र में यह कहकर सनसनी फैला दी कि 'नूरनाम' गल्त है । इन्होंने अपने लेखों द्वारा यह बात पाठकों से मनवा ली और नुंद ऋषि के असली कलाम या 'श्रुक' को इनके सामने लाया। इसी तरह लल्लद्यद के 'वाख' पर वह बारीकी से काम करते थे किन्तु उनकी चाह थी कि इस संत-कवयित्री का व्यक्तित्त्व दूर-दर्शन के पर्दे पर फिल्माया जाए। अनुवाद के क्षेत्र में उनका नाम हमेशा याद किया जाएगा। ये वही व्यक्ति हैं जो अपने अंतिम दिनों में कल्हण कृत राजतरंगिणी को कश्मीरी रूप देने में व्यस्त रहे। इसके अतिरिक्त 'कश्मीरियत' को जीवित रखने में उनका सर्वोपरि योगदान है और इस संदर्भ में उनके द्वारा रचित कई शोधपूर्ण लेख भावी पीढ़ी के विद्वानों के लिए हमारे अतीत की सही जानकारी प्रदान कर सकते हैं।

40 पुस्तकों के रचयिता, 36 विषयों के संकलन-कर्ता तथा 250 लेखों के लेखक स्वर्गीय साकी जितना कवि थे, उतना इतिहासकार भी। अपने अतीत पर उनको गर्व था। यही कारण है कि उन्होंने कश्मीर के प्राचीन इतिहास पर कश्मीरी में 'आगरनेब' शीर्षक से एक पुस्तक लिखी जिसका विमोचन उनके निधन होने से पहले दिल्ली में किया गया। इसी कड़ी की उनके द्वारा संकलित/लिखित जम्मू-कश्मीर की प्राचीन सभ्यता और संस्कृति से संबंधित आलेख हैं जो अब तक दो किश्तों में कश्मीर-एन्सीक्लोपीडिया नाम से प्रकाशित हुई है। इनमें भाषा की निरन्तरता है और बड़ी सी बड़ी बात का थोड़े से शब्दों में अभिव्यक्ति मिली है। इतना ही नहीं, वह एक सफल पत्रकार, कहानीकार, और नाटककार भी थे। मगर थे वह असल में कवि और उन्हीं के अनुसार मैं किसी भी विषय पर लिख सकता हूं किन्तु मेरे दिल में कविता-कामिनी बसी है जो मुझे भाव-विभोर करती हैं।

'साकी' के प्राण-पखेरू उड़ गए। वह हमसे बिछड़ गए और हमने उसको अश्रुभरे आंखों से विदा किया। आवागमन इसी का नाम है–'वासानि जीर्णानि यथा विहाया' हमारी कामना है कि उनकी पुण्यात्मा को शान्ति मिले। तथाऽस्तु !



काऽशुर परनुक लेखनुक तऽरीकुँ

स्वरः

1. अ, आ, इ, ई, उ ऊ, ए, ओ। (हिंदियक्य्)
2. अऽ = गऽर (घड़ी) च़ऽर (चिड़िया) नऽर (बाज़ू)

आऽ = लाऽर (खीरा) ब्राऽर (बिल्ली) हाऽर (मैना)।

उँ =बुँ (मैं) चुँ (तुम) बतुँ (भात)।

ऊँ = तूँर (सर्दी) चूँन (चूरा) कूँत्य् (कितने)।

ए' - मे' (मुझे) खे' (खाओ) बे'यन (दूसरों को)।

ओ' = नो'ट (घड़ा) चो'ट (रोटी) लो'ट (दुम)।

-य् = यीत्य् (इतने) व्वन्य् (अब) म्याऽन्य् (मेरे)।

-व= न्वश (बहू) र्‌वपयि (रूपये) म्वठ (मुट्ठी)।

व्यंजन :

3. क, ख, ग, च, च़, छ, छ़, ज, ज़, ट, ठ, ड, त, थ, द, न, प, फ, ब, म, य, र, ल, व, श, स, ह, त्र।

4. हिंदियिक्य् यिम व्यंजनः घ, झ, ढ, ध, भ, म, क्ष, ज्ञ, यिन सिरिफ नाव लेखनुँ विज़ि इस्तिमाल करनुँ तुँ यिथय पाऽठ्य् यिन यिम स्वर, ऐ, औ, तुँ ऋ ति नावव विज़ि प्यच़रस लागनुँ। मसलन-रघुनाथ, ढाका, धनवती, कृष्ण, कौल, रैना बेतरि।

वाय! 'साकी' साऽब गव असि त्राऽविथ

21 मई 1999, सुबहाऽय ये'लि यि मनहूस खबर रेडियो तुँ टी०वी० प्यठुँ नशर सपुँज़ ज़ि काऽशरि अदबुक तुँ कलचरुक हिमाला पर्बत मोती लाल साकी सपुद पननिस आऽखरो सफरस प्यठ रवानुँ, न सिरिफ जम्मू कशमीर बल्कि हिंदोस्तान तुँ बरिसगीरुँ क्यन अदबी हलकन मंज़ वो'थ तलातुम। 'साकी' आऽस स्व शख्सियत यसुंद काऽशरिस अदबस तुँ संस्कृति त्यूत ह्युत छु ज़ि तथ साम ह्यनस गछि अख वांऽस आसुँन्य्। अऽमिस आऽस काऽशरिस पथ कालस प्यठ तीचाह सऽन्य् नज़र ज़ि वारयाह्न तवारीखी मामलन मंज़ छि अऽम्य् सुँद्य् लेख हरफि आऽखुँर मानुँ यिवान। वारयाहन तिमन मामलन यिमन काऽशरिस पथ कालस सूँत्य् वाठ छु तुँ यिमन कैंच़व खुदगर्ज़ तुँ तोसबी तवारीखदानव पननि कम अक्लि किन्य् खुर ओस ओ'नुमुत, मुत्लिक छु साकी साऽबन पनन्यन बिसयार मज़मूनन मंज़ स्यकुँ शहादऽच़ कि बुनियाऽज़ प्यठ द्वद अलग तुँ पोन्य् अलग कऽडिथ काऽशरि पेश कालुँ खाऽतरुँ सही रहनमाऽयी कऽरमुँच़। यिथय पाऽठय छु काऽशरिस अदबी सरमायस ति यिहुंद सारिवुँय खोतुँ ज़्यादु ह्युत। 'कुलयाति शेख-उल-आलम 'कुलयाति समद मीर', काऽशिर सूफी शाऽयरी, कुलयाति परमानंद, लुकुँ अदबुँचि पांऽछ़ स्वंबरनुँ मुरऽतब करनुँ अलावुँ छे' यिहुँज़ुँ त्रे' शारुँ किताबुँ (मो'दुँर्य् खाब, मनसर, नीर्य् नगमुँ), तहकीकी किताब 'गाशिर्य्', आगर नेब, काऽशुर एनसयक्लोपेडिया बेतरि किताबव अलावुँ तिमन काऽशर्‌यन या कऽशीरि मुत्लिक नेरन वाल्यन देश विदेशक्यन रिसालन मंज़ हतुँवादुँ मज़मून यिम वकुँ वकुँ छाप सपदान रूद्य्। अमि अलावुँ यिम केंह किताबुँ छाप सपदुँनय छि तिमन मंज़ छि विशवभारती खाऽतरुँ ''बावना'', साहित्य् अकादमी खाऽतरुँ राजतंरगनी हुंद काऽशुर तरजमुँ, पर्युँन्य् सवानि-हयात तुँ एनथ्रापालजिकल स्टेडी आफ कशमीरी फोक लोर नाव ह्यनस लायक। कोताह लेखि इन्सान। साकी साऽबन क्या क्या छुनुँ ल्यूखमुत। स्यठाह कम लूकन आसि पय ज़ि साकी साऽब ओस अख मुकम्मल अफसानुँ निगार ति हालांकि रेडियो तुँ टी०वी० खाऽतरुँ लीख्य्मित्यन अऽम्य सुँद्यन दर्जनुँवाद ड्रामहन मुत्लिक आसि सारिनुँय पय। साकी ओस व्यग पुरूष तिथय कऽन्य् यिथुँ कऽन्य् ललद्यद, नुंदुँर्‌यो'श, महजूर तुँ दीनानाथ नाऽदिम आम। युथ शख्स छु हतुँबद्यन वऽरियन मंज़ अखा पाऽदुँ गछ़ान। तुँ अऽम्य् सुँद्य् यिथुँ पाऽठ्य् बे वक्त स्वर्गवास गछ़नन दिच़ काऽशरि अदबुँक्यन व्वस्तादान क्यो चाटन ज़ंगन लोरि चंऽड। असि बे गरुँ तुँ बे वतन ल्वक्ट्यन क्यो बड्यन लिखार्‌यन वऽछ़ तति तापुँ मऽज्य् त्रठ। सानि खाऽतरुँ ओस साकी रहबर तुँ मसीहा। व्वं गव कालस ब्रोंह कनि छु प्यवान स्यठा वऽदिथ रिविथ तुँ वाव्यला कऽरिथ पो'तुस सरखम करुन।

साकी साऽबन आऽस अऽकिस हालिया मुशाऽयरस मंज़ पननि कलामुँ किस आऽखरस प्यठ अख रुबाऽय पऽरिथ चे़नवन दिच़मुँच ज़ि तम छु दिल वनान पननिस आऽखरी सफरस प्यठ नेरनुँ म्वखुँ वुछ़ करुन :

मे' नय सननुय तो'गुम ज़ांह ज़ाऽविजारन।
चे' युथ थुरथस त्युथुय रुदुस बुँ प्रारन!!
अक्ल खंऽडय् फुट चे' तामथ वातुँ किथुँ कऽन्य्!!!
मनन दो'प वुछ़ करुन चे'य छुय सु प्रारन!!!!

प्रथ कांऽसि तपस्वीहस छु पनुन पेशकाल अऽछन तल आसान तुँ साकी साऽब ति ओस साहित्य् तुँ संस्कृति हुंद बो'ड तपस्वी अवय तुँ ओ०न : ग्नम्न ज़ि आऽखरी विज़ वाऽच़। अऽमिस पायि बऽडिस काऽशरिस सपूतस छि सानि तरफुँ श्रदांजली।

०जौहर०।

सादत हसन मनटू

सुँह तुँ गबिराऽछ

तरजमुँ :– डा० बृज प्रेमी

ट्यंगुँ थंऽगिस प्यठ ओस सु गबि राऽछ को'ट दूर गऽनिस जंगलस कुन बुथ कऽरिथ क्रकुँ दिवान:

"हे ! सुँह हसाऽ। हे ! सुँह हसाऽ आव"

वारयाहस कालस रूज़ तसुँज़ क्रख चवापाऽर्य् ग्रज़ान। ये'लि क्रकुँनाद करान तस ह्युर हो'ख, बऽस्ती मंज़ुँ आयि ज़ुँ त्रे' बुडुँ डंडुँ ह्यथ तुँ ये'लि नुँ सुँह वुछुख तुँ न्यूख गबि राऽछ को'ट कनस थफ कऽरिथ।

पंचाठ आव बुलावनुँ। बऽस्ती हुँद्य् साऽरी गाटुँल्य् गऽय जमाह तुँ गबि राऽछ कऽट्य् सुंद मुक्दिमुँ गो'व शो'रु। तस आव यि खताह खारनुँ ज़ि तऽम्य् आऽस गलथ खबर दिच्मुँच तुँ बऽस्ती हुँदिस अमनस खलल त्रोवमुत।

गबि राऽछ कऽट्य् वो'नुख :

"म्यान्यव ज़िठ्यव! त्वहि छुव गलथ ज़ोनमुत ज़ि सुँह क्या ओसनुँ आमुत। मे' वऽन्य्तव सुँह हे'कि ना यिथ ?"

जवाब म्यूलुस : "सु हे'कि नुँ यिथ।"

गबि राऽछ : "ति क्याज़ि ?"

जवाब म्यूलुस : "जंगलात महकमुँक्य् अफसरन छि असि चिठ्य् लीछमुँच ज़ि सुँह छु बुड्योमुत।"

गबिराऽछ को'ट वो'थुख : "त्वहि छे' ना खबर ज़ि केंह द्वह ब्रोंह पहन छु तऽम्य् काया कलप करनोवमुत।"

जवाब म्यूलुस : "स्व आऽस छरा अफवाह। असि ओस जंगलात वाल्यन प्रुछ्मुत तुँ तिमव छु जवाब सूज़मुत ज़ि कायाकल्प करनावनुँ बदलुँ छि सुँहन पनुँन्य् साऽरी दंद कडनाऽव्य्मित्य्। ति क्याज़ि सुँह छुँ ज़िंदगी हुँद्यन बाकुँय द्वहन अहंसा अज़मावुन यछ़ान।"

गबि राऽछ कऽट्य् वो'नुख : "म्यान्यव बुज़रगव ! यि जवाब हे'कि ना अपुज़ आऽसिथ ?"

साऽरी वऽथिस यिकुँवटुँ : "कत्तन नुँ। असि छि जंगलात्किस अफरस प्यठ यछ़ तुँ पछ़ तिक्याज़ि नऽम्य् छु पो'ज़ वरतावनुक कसम ख्यो'मुत।"

गबि राऽछ को'ट वो'थुख : "यि कसम हे'कि ना अपुज़ आऽसिथ ?"

जवाब द्युतहस : "हरगिज़ नुँ। चुँ छुख फितनुँ गो'र, फिफ्थ कालम, को'मनिस्ट नतुँ छुख गद्दार, तरक्की पसंद नतुँ सादत हसन मनटू।"

लऽडकन त्रोव असन खंगालुँ तुँ वो'थुख दर जवाब : "शुकर ख्वदायस कुन ज़ि बुँ छुस नुँ सु यिनुँ वोल सुँह तुँ न छुस जंगलातुक पऽज़्य्योर अफसर। बुँ .... बुँ ....।"

पंचाटुँक्य् अऽक्य् ज़िठ्य् चऽट यि कथ तुँ वो'ननस "चुँ छुख चकि तस गबि राऽछ सुंद ज़ुर ये'म्य् सुँज़ कथ वऽरी वादव प्यठुँ मदरसन हुँज़न ल्वक्चन ल्वक्चन जमाऽचन मंज़ शुर्यन परनावनुँ यिवान छि। चोन अंजाम ति आसि ती यि तस गव...... सुँह यियि तुँ करी लुँशि लुँशि।"

गबि राऽछ लडकन त्रोव बे'यि असुन तु वो'नुन, "बुँ करुँहा तस सूत्य् दब। मे' छु हर हमेशि तसुँदि यिनुक फ्रठ ......। तो'ह्य् क्याज़ि छिव नुँ ज़ानान 'शेर आया, शेर आया', ख्वसुँ कथ त्वहि पनन्यन शुर्यन

बोज़नाऽवमुँच़ छव, स्व छे'नुँ अज़ कालुँच कथ। अऽज़चि कथि मंज़ छु 'शेर आया, शेर आया, हुक मतलब ज़ि हुशार रूज़िव। खबर छा सुँहस बदलुँ मा यियि कांह शाल योर कुन। अमापो'ज़ अऽमिस जानवरस ति पज़ि असि रुत करुन।''

सारिवुँय लूकव त्रोव असन खंगालुँ तुँ वो'नहस; ''चुँ कोताह खोचुँ बुड छुख। चुँ छुखुँ शालस ति खोच़ान ?''

गबि राऽछ कऽट्य् द्युतुख जवाब: ''बुँ छुस नुँ शालस खोच़ान तुँ न सुँहस। अमापो'ज़ ग्वसुँ हयवाऽनियत तिमन छि तथ छुस खोच़ान। अऽथ्य् हयवाऽनियतस मुकाबलुँ करनुँ खाऽतरुँ छुस हर हमेशि तय्यार रोज़ान। म्यान्यव बुज़रगव ! स्कूलव मंज़ुँ कऽड्यून स्व किताब यथ मंज़ 'सुँह आव, सुँह आव' नावुँच कथ छि छाप सपुँज़मुँच़। तमि बदलुँ परनाऽव्यूख यि नऽव कथ--- ।''

अऽक्य् ज़ज़ बुडन को'र चासि ट्वख तुँ वो'नुन : ''यि च्वबुर छु असि वति डालान।''

लडकुँ वो'थुस : ''म्यानि बबुँ! ज़िंदगी छे'नुँ अख स्यऽज़ रुँख''।

ब्याख बुडुँ गव जज़बाऽत्य् तुँ वो'नुन : ''यि छु काऽफिर, बे दीन, फितनुँ गरन हुंद अजंट। यि लऽद्यून ज़िंदानस''।

गबि राऽछ को'ट लो'दुख ज़िंदानस।

अमि राऽच़ आव अथ बऽसती मंज़ अख सुँह पऽज्य् पाऽठ्य्। छलुँ छांगुँर गऽय अथ अलाकस।

केंह च़ऽल्य् बऽसती त्राऽविथ। बाकुँय खे'यि सुँहन। गोंछ़न लार्योमुत रथ ल्यवान ल्यवान ये'लि सुँह ज़िंदानस निशि वोत, तति गोस गबि राऽछ को'ट नज़रि। करि हे क्या ? दंद चीरिन तुँ बस।

गबि राऽछ कऽटिस आव असुन तुँ वो'ननस : ''बाया! म्यान्यव ज़िठ्यव कऽर गलती नतुँ वुछिहख म्याऽनिस खूनस ति मज़ुँ''।

संप्रति तरफुँ मोती लाल साकी साऽबस श्रद्धांजलि

21 मई तुँ 29 मई, 1999 आयि कशमीरी भाषा एवं संस्कृति प्रतिष्ठान (संप्रति) तरफुँ कश्यप भवन अंबफला काऽशरि ज़बाऽन्य् तुँ कलचर किस बालुँ थोंगिस स्व॰ मोती लाल 'साकी' सुँदिस यादस मंज़ मातमी मीटिंगुँ करनुँ। लिखार्यन, शाऽयरन, ड्रामानिगारन तुँ फनकारन हुँज़ि बजि छ्वकि कऽर यिमन मंज़ शरकथ। वारयाहव ग्वनमातव तुँ अऽदीबव व्यछ़नोव अऽमिस पायि बऽडिस शख्सुँ सुंद काऽशरिस अदबस, कलचरस तुँ बडि पायि काऽशरिस तऽज़ीबस द्युत। श्रद्धांजलि हुँद्य् पोश अर्पण करन वाल्यन मंज़ आऽस्य सर्वश्री अर्जन देव मजबूर, मोहन लाल आश, शांति कौल, टी॰ के॰ जलाली, मक्खन लाल सराफ, अमर मालमोही, कौशिल्या वली, पी॰ एन॰ दर फानी, ए॰ के॰ शाह, एम॰ एल॰ कंवल, रतन लाल जौहर, रतन तलाशी, प्यारे हताश, प्रेमी रोमानी, जे॰ एन॰ सागर, बी॰ एन॰ कल्ला, जवाहर लाल सरूर, तेज रावल, उपेंद्र अंबारदार, एम॰ के॰ पारिमू, विनय रैना, टी॰ एन॰ खोसा तुँ सुदेशी बेतरि।



मक्खन लाल कंवल

यादुॅ वऽतरिस मंज़ वछस तुलुॅ नार को'र!
रे'ह छि रे'ह अऽथ्य् बुसरि तल शे'हजार को'र!!

राऽत्य् रातस रो'छ सु वीरन मंज़ गुलाब!
दो'हलि फुतवा दिथ सु मो'त संगसार को'र!!

यो'छ़ नुॅ तय वठ को'र वछस न्यंगलाऽव ज़्यव।
यो'छ़ तुॅ अऽछ्वुॅय सूॅत्य् असि दरबार को'र!!

गऽय तुॅ दर्शन दाऽर वऽछ़ दऽद्य् फुलयि वन!
को'र तुॅ काऽठिस प्यठ मऽछ्रूयुल दीदार को'र!!

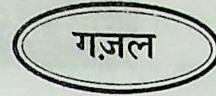
त्रेशि हऽत्य् अरमान दिलुॅक्य् छ्वख अऽश हलम!
गाटुॅ रो'सतुय अथ मत्यव बापार को'र!!

तस छि ख्वय तऽम्य् दोखुॅ दिथ अऽछ गाश न्युव।
ये'लि प्रुॅछुस तऽम्य् आदतन इनकार को'र!!

बोनि शिहलिस दऽद्य् स्व रे'ह छ्ऽट ही वनन।
सथ कदम पांचालुॅ तऽर्य् वछि मार को'र!!

दरदुॅ नयि हुँज़ लय व्वलय को'सतूरिये!
मऽठ नुॅ कंवलस अऽम्य् गमन बेमार को'र!!

109-J
Phase-II
Purkhoo Migrant Camp
P/o Domana, Jammu-181206



नारायण कौल यारबाश

तालि पे'ठ्य् जहनमुक अज़ाब पकान।
वाव ह्यथ म्योन इज़्तिराब पकान!!

चाऽन्य् सथ पूशिनम मे' पोशि मत्यो।
दोज़खस मंज़ छु अख गुलाब पकान॥

ज़ुलमतस मंज़ चुॅ म्योन गाशि मुनार।
म्यानि बऽस्ती छु आफताब पकान।

म्याऽन्य् अरमान छ्वकल तुॅ ललुॅवान दग।
शोक शाऽपिथ स्यठा खराब पकान!!

व्वंदुॅ वऽछ़ चांऽग्य् रे'ह तुॅ ग्रे'कवुन राग।
गाशि अंबरन गुपिथ छु खाब पकान!!

'यारबाशस' नुॅ म्वक्लि ग्वनहुक ड़ेर!
चानि दऽस्य् म्योन नो'व हुबाब पकान्!!

Durga Nagar, Sector-1
Block-D, Lane No. 1
H.No. 7, P/o Roopragar,
Jammu-180013

यस वऽछ़ नऽर तऽम्य् खे'यि बटस लऽर

पुष्कर नाथ दर

कऽशीरि आऽस मिसाल सासुँ बद्यन वऽरियन हुँज़ ज़िद्यव काऽयिम कऽरमुँच़ शयद तजरुबुँ कऽरिथ। वनान आऽस्य् यस वऽछ़ नऽर तऽम्य् खे'यि लूकुँहुँज़ लऽर। यि गऽय द्रेंठमान साऽबित ये'लि कऽशीरि 1990 हस मंज़ छुनुख बटुँ कोम मूलतलय खत्म कऽरिथ। ग्वडुँ छुनिख बटुँ मकानुँ ज़ाऽलिथ तुँ लूहराऽविथ। वारयाहन कुँस्मतवाल्यन मकानुँ माऽलिकन तो'र लछि बो'द ख्वपयि इनशेरन्स तरफु मावज़ु। यि वुछिथ को'रुख ज़ालुन बंद तुँ ह्यो'तुख बाज़। बटुँ मुकानन कबज़ुँ करुन तुँ चायि बटुँ मकानन अन्दर बसनि। यिमन नुँ पचि ख्वप्रि आसुँ तिम चायि बुन्गलन मन्ज़। गुरुट मे'चि लिवनुँ बजाय को'रहक से'पि मे'चि तुँ सब्ज़ रंगुँ लिवुनाह। अम्युक हुलये'य न्यूख तब्दील कऽरिथ। बटुँ मकानन ओस अकसर ब्रांद तुँ बुथ पूर कुन। यि ब्रांदुँ बुथ को'रुख बन्द तुँ पऽत्यकिन्य् याने मगरिब तरफुँ को'रुख अचनुक दरवाज़ु काऽयिम। ठोकुर कुठिस छुनुख मारबल टायलन हुन्द नकशय बिगाऽरिथ। लाऽजहस नवि टायलुँ यिमन अलाह या मुहम्मद छे' पेंटिन्ग कऽरिथ। दारि दरवाज़ुँ नियहख कऽडिथ तुँ फुटराऽविथ। पन्जरुँ तु वसुँ तालव पचि पचि कऽरिथ 'छुनुख कुँनिथ। दार्यन लाजख टाटुँ ठेलुँ पतजि। बाज़ाऽबितुँ को'रुख निज़ामि मुस्तफा काऽयिम।

कऽशीरि आज़ाऽदी हाऽसिल करनुँ म्वखुँ दितिख वारयाह नारुँ अखबारन मन्ज़। देवारन तुँ बटुँ दरवाज़न प्यठ आसख अवय् 1990 तस मंज़ बटन चलनुँचि या गलनुँचि नोटसुँ लाजिमचुँ। मशीदन मंज़ रूद्य् लावड सपीकरन प्यठ बांगि बजायि बटुँ गालनुँक्य् एलान करान बराबर तो'तताम यो'तताम साऽरी बटुँ चऽल्य्। दिचख ''हिंदोस्ताऽन्य् होन्यव'' वापस नीरिव कोचन तुँ सडकन प्यठ क्रकुँ तुँ वाऽयिख टीन। बटुँ चऽलराऽविथ ओ'नुख पनुन बोल बजा। अख नारुँ ''रऽलिव-गऽलिख, या चऽलिव'' सपुद मुम्किन ति क्याज़ि हकूमत आऽस शून्य (सिफ्रस) बराबर। अगर चन्गेज़ खानुन या मुगलिया पठानन हुन्द राज आसिहे शायद गछुँहन तिम बटन पानस सूत्य् रलावनस मंज़ कामयाब। मगर चूंकि हिन्दुस्तानुक (सेक्यूलर) राज आसनुँ मूजूब को'र असि चलुन को'बूल। गाऽलिख ति वारियाह बटुँ। ल्यहज़ा को'र बटव पनन्यन शुर्‌यन तुँ पनुँन्य् ज़िंदगी तुँ न्वशन, कोर्‌यन तुँ ज़नानन हुंद यज़थ तुँ आबरु बचावनुक अकोय सबीलुँ मन्ज़ूर तुँ कोरुख ज़मीन जायदाद गरुँ गरुँवेठ क्वरबान। चलुन थोवुख जाऽरी। 19 जनवरी 1990 सपुँज़ कऽशीर नमथ फीसद बटव निशि खाऽली। पथ कुन रुद्य् तति तिमय काह गरुँ बटुँ।

अफ़सूस रूदुख ज़ि 26 जनवरी 1990 तस मंज़ ह्यो'क नुँ तिमव आऽज़ाऽदी हुन्द जन्डुँ शहरुँ सिरीनऽगर किस लाल चोकस खाऽरिथ। टोपाक (Topak) च्वय गऽयि पतुँ नाकाम मगर अख बोल ओ'नुख बजा याने कऽशीर कऽरुँख बटव निशि खाऽली। यि ओस भारतीय से'क्यूलर विदानुक शायद ग्वडन्युक खून (कत्ल) युस पंचाहन वऽरियन रुद वनान कऽशीर छे' भारतुँच अछूयो'न अन्ग। तिम बुनयादी विदानुँक्य् हकूक(Fundamental Rights) आऽस्य् ना काऽशरिस बटुँ सुँदि बापथ किहीं माने थवान। पननिस मुलकस मंज़ बनोवुक बटुँ पनाहगुज़ीन निज़ामि मुस्तफा मुताऽबिक चाऽरिथ थो'वहक नाव मायग्रन्ट (मुहाजिर गछ़हेक शायद व्यो'ठुय पहान तिक्याज़ि मुहाजिर आऽस्य् कराची मंज़ हिंदोस्ताऽन्य् मुस्लमानन वनान)। यि छे' दुनयाहस मंज़ कुनी (Unique) मिसाल यथ मंज़ ॅअकि खुदमुख्तार मुलकुँक्य् रोज़नवाऽल्य् बनेयि पननिस वतनस मंज़ मज़हब किस बिनाहस प्यठ रिफ्यूजी (न न, मायग्रंट)।

अगर साऽर्‌यसुँय भारतस मंज़ अक्लियतन ति छि बुनयाऽदी हकूक हाऽसिल ते'लि क्याज़ि छि नुँ तिम

हकूक कऽशीरि मंज़ बटुँ अक्लियतस हाऽसिल। दऽह वऽरी मायग्रन्ट गऽछि़थ ति छु वुनि असि यिवान टिकुँ तारस गिन्दनुँ। सानि ज़ाजिमचुँ जायि, मकानँ, गरुँबार छख बे'यिहान लुहरविमचुँ या मिसमार करिमुचँ। अस्तापफन गयेयि पो'ज़ुय मगर यिम वुनिति दारि दरवाज़ुँ बगाऽर मकानुँ ज़ालनय छि तिम क्याज़ि छे'नुँ हकूमत हयकान खाऽली करनाऽविथ। मतलबि गरज़ छु तिमन छे'नुँ नियत साफ। न लूकन न हकूमतस। अन्ज़मन्ज़ुँ छु अख बटुँ बरबाद गछ़ान। बटुँ सुँन्ज़ लाचाऽरी माऽली बदहाऽली तुँ दऽहन वरियन हुँन्ज़ जलावतनी दशा वुछिथ छि तिम यिहुँन्द्यन मकानन मुजि म्वलुँ ह्यनुँ बापथ कऽशीरि न्यबर बटन निशि वातान। बटुँ छु गनीमत ज़ाऽनिथ यिमन मकानुँ कुँननुक फाऽसलुँ करान। यि ज़ाऽनिथ ज़ि च़लुँ वुनिस चूरुँ सुँन्ज़ लंगूटुँय सऽही।

कऽशीरि मंज़ आऽस आम मिसाल वासु काकुँनय् गासुँ नाव दकुँ दिय दिय पकुँनाव। मगर वाह पाऽर्य् लगहाऽय वासुँ काकस ये'म्य् दऽह लछ रुपयि मीलिथ ति को'र मकानुँ कुँननस इन्कार। पंचाहन लछन हुन्द जायदाद दऽहन लछन कुँननुक मज़ाक किथ पाऽठ्य् करिहे बरदाश। जिगर दज़नुँ म्वखु सूंचुन ज़ि अथ जायदादस छु नार लगुन बे'हतर। केंह वनान अथ फतारत मगर पनुन परातनी गरुँ तुँ गरुँ वेठ कुँनुन्य् को'त ताम छु जाऽयिज़।

बटन यिम ज़ुलमुँक्य् तुँ सितमुँक्य् गऽद्य पऽत्यम्यन सतथन वरियन वाऽलिंजि गऽय तिम किथुँ पाऽठ्य् गछ़न मऽशिथ। मगर जलायि वतनुक मर्ग करि शायद अथ आऽखरी दवा मो'हया। परमानन्दुन वनुन ''सनतोशि ब्यालि बवि आनन्द फल'' रोज़ि अख तवारीख कथ बऽनिथ तिक्याज़ि सन्तोशी छे' असि निशि द्वह पतुँ द्वह दूरान।

कऽशीरि ओस दो'युम कोम पऽत्यम्यन सतथन वरियन ग्वडुँ ग्वडुँ वनान 'नया कशमीर'। इस्लामी आज़ाऽदी वऽनिथ कऽरुँख नया कशमीरुँच यि इमारत पानय मिसमार। दारा 370 मीलिथ ति आयख नुँ बरोबरी तुँ सुलताऽनी कशमीरुक सो'पुन वुछुन को'रुख शो'रू। यि खाब ति छुनुख जलदुँय फुटराऽविथ पननिय अवाऽमी हकूमतन। आज़ादी बिरगेडुँक्य लीडर कऽरिख नज़रबन्द मगर जेलस मँज़ ति दिच़ तिमव पे'लबिसीट फ्रन्टुँच क्रख। ने'चुव चो'ल लंदन। तति प्यठ गव पाऽकिस्तान दऽहन वऽरियन बन्यव बुनयाऽदी सदस्य् (फावन्डर मेम्बर) जम्मू कशमीर लिब्रेशन फ्रन्टुक (JKLF)। तमिच बुनयाद त्राऽविथ गव लंदन बे'यि वापस तिक्याज़ि पिलिम न तय चो'की गाऽम। लूख आऽस्य् शायद बखूबी वाऽकुँफ माऽलिस तुँ ने'चिव सुँन्दि असली फितरतुँक्य्। वैसे हिन्दुस्तानस मज़हबी बुनयाऽज़ प्यठ ज़ूँ हिसुँ कऽरिथ छु नुँ मुमकिन काऽशुर अख फिरकुँ क्या रोज़ि प्रथ विज़ि अकुँय आवाज़ तुलनुँ बापथ तय्यार। सियासतुक मुदा छु सिर्फ कुरसियि तुँ पोंसन थपुँ थफ। वतन परस्ती हुन्द खयाल छु अत्यन बिलकुल गाऽर हाऽज़िर। नया कशमीर, सुलताऽनी कशमीर तुँ अवाऽमी राजुक नारुँ गव खत्म तुँ ज़ाव आटोनामी नारुँ। अऽक्य् चीफ मिनिस्टरन ये'लि शे'न रे'तन कुरसी समबाऽज्य् तुँ भारतीय आऽयीनुक हल्फ (कसम) तुलु तऽमिस क्वसुँ मजबूरी आयि बोज़नुँ ये'ली कुरुँस्य् वापस निहेस तुँ दिचुँन क्रकुँ ज़ि कशीरि हुन्द अख-अख बऽसकीन छु पाकिस्तान यछ़ान। बर-सरि-आम को'रुन एलान ज़ि कशीरि हुँद्य् बाशन्दुँ छि साऽरीय पाऽकिसतानस कुन। यि गव अक पऽत्युम मुख्य मन्त्री आम लूकन भारतीय नाग्रीकन काऽफिर वननुक क्या राह लदव।

कुरसी कुन तुँ रुपयन कुन वुछिथ छि मर्कज़ी हकूमतस ख्वश थावान। मर्कज़ी सरकारस छे'यि बखूबी खबर ज़ि तिम छि द्वशवुँन्य् तरफन पोंसुँ ख्यवान। अकि तरफुँ पेट्रो डालर तुँ दो'यमि तरफुँ बेशुमार पंचवर्षीय योजनायि हुँज़ुँ रुपयि यथ नुँ कांह हिसाब छु तुँ न काँह किताब।

सान्यव ज़िठ्यव आऽस्य् वारयाह द्वलाबुँ कऽशीरि

मंज़ वुछमित्य् तवय आसख मिसालुँ थाविमचुँ। म्यानि नज़रि तल ति ओस यिवान वननुँ हरगाह कऽशीरि बे'यि यिन कबाऽल्य् ते'लि पे'यि क्रूहुन शीन युस ज़न अक नामुमकिन कथा आऽस। मगर द्वनवय मिसालुँ गऽय पूरुँ पाऽठ्य् साकार। कबाऽल्य्, अफ़गाऽन्य्, सूडाऽन्य् तुँ पाऽकिस्ताऽन्य् ति आयि कऽशीरि। बटन को'रुख समहार। मूलुँ तलुँ दितहोख द्रोत। वापस तति बसुन छुनुँ आसान। कुवेतुँ ज़ाऽलिख प्यट्रोल क्रील तुँ दुँह खो'त आकाशस। कऽशीरि (स्वनमर्गि) प्यव बालन क्रुहुन शीन। कोद्रतन क्या थोव बाकी ये'लि सोरुय बदलयव। त्रे'यिम मिसाल थऽव कऽशीरि फिरकुँ परसतव पूरुँ कऽरिथ। मसलन ''यस वऽछ़ नऽर तऽम्य् खे'यि बटुँ सुँन्ज़ लऽर। यि छे हकीकत, शक छु नुँ काँह तुँ दो'यमि रायि हुन्द छुनुँ ज़रुरत।

दपान अगर फ्यो'र-फ्यो'र वुथ पे'यि कनि प्यठ तथति छु आखुँर गो'द गछ़ान। मगर दऽहन वरियन बटुँ सुन्द वाव्यला कऽरिथ छु नुँ गछ़ान अकस ति कांऽसि। न तॅतिक्यन लूकन, न अवाऽमी सरकारस तुँ न मरकऽज़ी हकूमतस। ओंगजन प्यठ गंऽज़रावनस ब्राबर ज़ांऽलिख ईसायन मकानुँ तुँ हिन्दुस्तानस आव बुन्युल। अखबार रेडियो तुँ टीवीयन तुल आलम थो'द। काऽशिर बटुँसुँज़ि विज़ि ज़न गऽयख ज़्यव नयंगलिथ। यि छु दिवान पूरुँ पाऽठ्य् हाऽविथ ज़ि काऽशुर बटुँ छु नुँ हिन्दूस्तानुक बाशंदुँ ति क्याज़ि त्रे' लछ बेगरु लूख कऽरिथ, शेठ सास मकानुँ तु मन्दर ज़ाऽलिथ ति फीर नुँ रे'य ति हिन्दुस्तानन्यन कनस प्यठ। किरिस्टानयव (ईसायव) को'र नुँ ज़ांह सरेआम एलान हेन्द्यन रलनुँ बापथ मगर काऽशर्यव फिरकुँपरसतव को'र ननिवानुँ हुकुम बटन ज़ि ''रऽलिव-च़ऽलिव या गऽलिव''। रऽलिथ गव शेख, गऽलिथ शहीद, च़ऽलिथ मुहाजिर (मायग्रन्ट)। म्वखसर कऽशीरि मंज़ यस वऽछ़ नऽर तऽम्य् खे'यि बटुँ सुँन्ज़ लऽर!!

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गज़ल

पी०एन०शाद

रतस बागय कऽरिथ क्या द्रोय वनतम।
फकत अफसूस हाऽसिल ओय वनतम!!

चे़' ओसुय क्कदरतन अऽछन गाश द्युतमुत।
डो'लुख राहचोक कति समख्योय वनतम!!

चे़' लोलुय लोल ओसुय बागि आमुत!
द्युतुय कऽम्य् ब्रम हसद व्वतल्योय वनतम!!

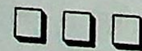
बऽदी कांऽछिथ कऽरुँथ हरसू वुजाऽरी।
यि क्या गो'य जिन प्रकच़ ज़न चो़य वनतम!!

ज़हर वोहरुथ को'रुथ छ्यूयन नम तुँ माज़स!
को'रुथ दुशमन चे़' बाऽयिस बोय वनतम!!

छो'कुथ तेज़ाब आमुन आव चमनस।
मुहिथ पोशन नियथ ख्वशबोय वनतम!!

खंडर गऽय बऽस्तियन वो'न रोव पुरन्यन!
बन्योव बऽसकीनदर अज़वोय वनतम॥

C/o Kripal Singh
Adarsh Colony
Udhampur-182 101



गज़ल

–प्रेमी रोमानी

या याद करख या मऽशरावख छुस दिलुँ किन्य् चोनुय देवानय
ये'ति रोशन लोलुँक्य् चांऽग्य् गछ़न तो'त वातन साऽरी परवानय

पंपोश अऽछन प्यठ सरवुँ शिहुल गुलज़ार वुठव छुय नाफ़ुँ हरान।
असि मस च्यव वुन्य् मलर्‌यव मलर्‌यव मतुँ बरतुँ चुँ साऽनी पयमानय

ज़िंदुँ रोज़ुन यो'द दुशवार सपुद पछ़ि चानि मे' रोज़ुन तोति तमह।
द्वह पोंशि बुँ चान्यन नज़रन तल परुँ लोलुँक्य् शोकुँक्य् अफसानय॥

वछ म्योन छु लालन हुंद माल्युन यिम छ्वख छिनुँ यारुँ छि पोशि गुहुल
वति चानि पकान रतुँदाऽव्य् सपुद यि छु लोलुँ जनूनुक नज़रानय॥

संतूर वज़न को'स्तूर ग्यवन ये'लि 'प्रेमी' लोलुँचि लयि दियि छिह।
तक्दीर छु बखतावार मगर अथ आयि बनुन गछ़ि जानानय॥

1/3, नसीब नगर
पंपोश कालोनी
जानीपुर, जम्मू-180007

अऽहरुँबल

–सोमनाथ वीर

चिर्य् ग्युश
हय हय चिर्य् ग्युश कोताह
वन च़रिनुँय हुंद रासुँ मंडोला
नतुँ रे'म्बि आरन तुलमुत शोरा
कनि नाट्यन हुंद
व्वटुँ वाट्यव पे'ठ्य् तुजमुँच़ दोरा
चिर्य् ग्युश चिर्य् ग्युश छिवुँ साऽ बोज़ान
पूत्यन हुंद ज़न
लूत्यन पूत्यन
गांऽटन हुँज़ छग लऽजमुँच़ छख मा
किनुँ हरदुँच दछि पोंपर बूल्या
किनुँ पाऽरन माऽनुँ डलुँच डूल्या
वनुँवन हुर्य् छावान पो'त ज़ूना
वलुँ बोज़ वनय राज़ दिलुक
चिर्य्‌ग्युश नसाऽ छु
छु यि साज़ दिलुक
यंऽदराजुँ ग्यवान छु यि अहरुँबलुक

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Talab Tillo,
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भगवान जियस लोलुॅ पोश

अमरनाथ दर

1 यि पूज़ा म्याऽन्य चुॅ कर स्वफल,
रछुम चुॅय पादि कमुॅलन तल।
चुॅ बबुॅ भगवानुॅ छुख शीतल,
रछुम चुय पादि कमलन तल॥

2 चे़' ह्युव ना कांह छु बख्शनहार,
दिवान ये'मि सऽदरुॅ छुख चुॅय तार।
करान साऽरी चुॅ मुश्किल हल,
रछुम चुॅय पादि कमुॅलन तल॥

3 चुॅ गूपी नाथुॅ लो'बमख ची़र्य,
दिचुॅथ ओरय मे' लोलुॅच ज़ीर्य।
शरन आसय चुॅ दिम मे बल,
रछुम चुॅय पादि कमलन तल॥

4 करुॅन्य् यनुॅ हे'च़ मे' वंदना चाऽन्य,
नऽवी नो'ख्तय मे' पज़ुॅरुॅक्य ज़ाऽन्य्।
च़ऽजिम प्रथ कांह मनस गांगल,
रछुम चुॅय पादि कमुॅलन तल॥

5 वरख फिरान किताबन छुस,
ननान छुम अंऽद्रुॅ ने'बरय कुस।
करान रोज़ुम परम मंगल,
रछुम चुॅय पाहि कमुॅलन तल॥

6 मनस मंज़ मे' गन्योम चोन लोल,
मे' ज़ोन्मख छुख चुॅ ज़गुॅतुक मोल।
तवय प्रथ सातुॅ छम चाऽन्य कल,
रछुम चुय पादि कमुॅलन तल॥

7 चुॅ बख्त्यन छुख से'ठा टोठान,
मत्यन हुंद मो'त चुॅ छुख भगवान।
चुॅ कर म्याऽन्य् वासना न्यरमल,
रछुम चुय पादि कमुॅलन तल॥

8 क्रपा करुॅवुन चुॅ शंकर छुख,
दिवान संपदा बरान गरुॅ छुख।
फो'लुख अऽन्द्री मे' हृथ कमल,
रछुम चुय पाहि कमुॅलन तल॥

9 दया कऽरथम चे़' ह्युतुॅथम नाद,
बऽ को'र्थस वुम्ब्रि प्यठ आबाद।
बऽ आस वन्य् चानि छे'त्रे तल,
रछुम चुय पादि कमुॅलन तल॥

10 छु बायन कुन 'अमर' वनान,
बबुॅ टोठ सोन छु नो'न नारान।
परान रुज़िव वचुन हर पल,
रछुम चुय पाहि कमुॅलन तल॥



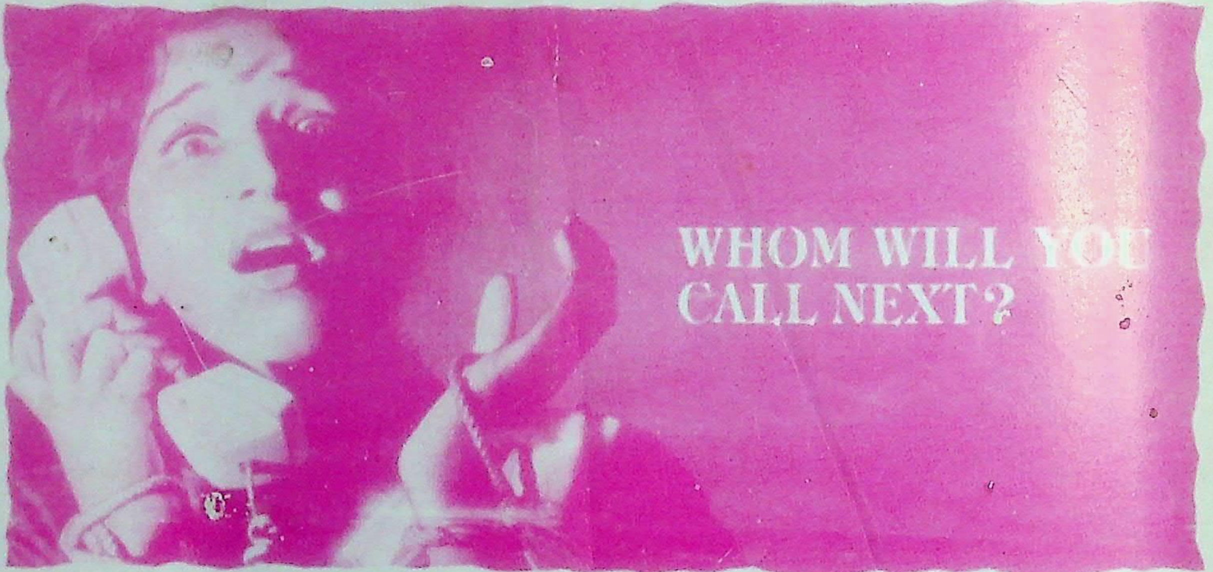
1. *Don't come into this world as D-O-G but come as G-O-D, the Master of whole universe.* ***(S. Rama Thirtha)***
2. *O Happy Happy Ram, Serene, Tranquil, Gentle, Calm. My peace can nothing more, my joy can nothing nothing bar.* ***(S. Rama Thirtha)***
3. *The meanest flower that blows can give thoughts that do often lie too deep for tears.*
4. *I am only pure consciousness, this world is only a glorious manifestation of mine.* ***(Karika)***
5. *Not one but two is beginning, not two but one is the end.*
6. *Height of misery is height of happiness, to rise above both is true bliss.* ***(S. Yogananda)***
7. *Soften than the flower where kindness is concerned. Stranger than the thunder where principles are at stake.* ***(S. Yogananda)***
8. *If you don't invite God to be your summer Guest, he won't come in the winter of your life.* ***(S. Yogananda)***
9. *He who knows tells it not, he who tells knows it not.*
10. *He whose spirit has been made one with God stands before man as the supreme flower of humanity.* ***(Jagore)***
11. *Be still my heart and know.* ***(Vigyan Bairava)***
12. *What appears to be a stone is not different from a saligram which is fit for worship, gems come out of stone only when it is broken. Such difference of the ignorant are only empty of truth.* ***(Master Zinda Koul)***
13. *Two men looked out of Prison bars, one saw mud and the other saw stars.*

Compiled by

P. N. Raina

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